LH3
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c.1

Corpus Christie logo
prepared for the Cowichan Band
(private collection)

The two colours, black/red were chosen to reflect the spiritual teachings of balance within and harmony with all living things.

It is hoped that the design may remind us of all of the traditional teachings received from our ancestors. It is they who have given us the strength to survive and provided the continuity of our culture.

Through Corpus Christie our Sacred Circle is reinforced and the Coast Salish culture persists.

by Rita George

The Martlet

The student newspaper of the University of Victoria | Volume 29, Number 24 | March 29, 1990

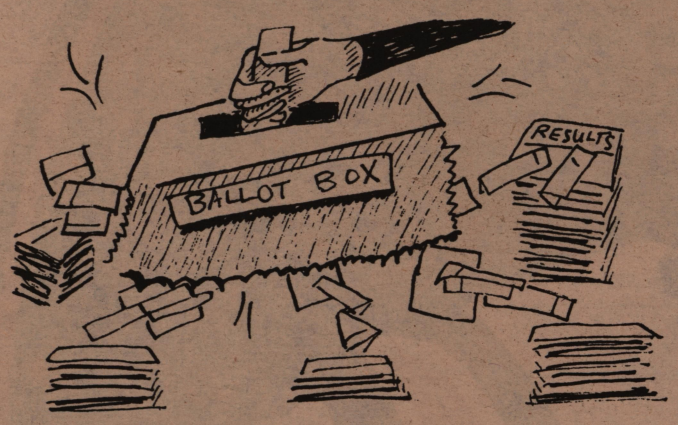
Election results:
Divided Board emerges

by David Bigsby
and Siobhan Murphy

Dirty campaigning and a high voter turnout produced muddied results in last week's student elections.

The Rainbow Coalition, an unofficial slate, picked up seven of the 15 seats on the student society Board of Directors, including three of the executive spots.

However, in a surprise showing



Howard Jampolsky edged out Rainbow Coalition member Kelley Abeysinghe for president by 47 votes.

"I'm surprised," said Jampolsky after the ballots came in.

"I guess the voters are just looking for a change."

Jampolsky praised Abeysinghe, who is winding up her term as VP Academic, and said she was a good candidate.

"Nothing can take away the amount of dedication she's given the society."

In a statement prepared for the press, Abeysinghe said she will continue to work for student rights.

Jampolsky said he would try to bring together the polarized Board-elect once they take office May 1.

"I think today is the end of the separation between the two camps, and I'm very confident we can pull it together."

Jampolsky said he had not decided what to do with his salary, which he plans to decline, and listed as part of his platform in his campaign.

"I think that in all honesty it should be set up as a president's fund for special events or special purposes," he said, adding the decision on how to spend the money would be made by the entire board.

The other executive positions, VP Finance, Academic, and Services, were filled by Gary Hartford, Elizabeth Loughran, and Mark Neufeld, respectively.

"I'm shaking," said Hartford on election night, "I just can't believe that Kelley is not in."

"I'm really amazed that the vote was so close on everything. I think the *Campus Expose* may have helped," he said.

Loughran said she plans to work on improving UVic's library and see more study space all over campus, and, "work co-operatively and with as much congenial spirit as possible with all of the Board."

She said she was "hoping on certain issues we can agree to disagree and that when the Board meets for the first time, we can brainstorm on what issues we will be able to work on together."

Gary Gisel, chief electoral officer, said he was ecstatic with the voter turnout on the first day, but a little disappointed on the second."

Gisel said over two-thirds of the votes were cast on the first day of balloting, while in the past more people have voted on the second day.

One problem with the campaign, said Gisel, was the election rules did not cover everything the candidates did.

"The election rules are really loose, and essentially as long as everyone sticks to what could be called 'conventional tactics' the rules work fairly well."

"However, we seemed to have a fair number of people who seemed to want to push the rules a little bit." was a perfect example.

The *Campus Expose* was an illegal newsletter that appeared on campus several days before the elections. It outlined which candidates were members of the Rainbow Coalition, and endorsed other candidates. Authorship was never established by the electoral committee.

Gisel recommended in future candidates guilty of libel be disqualified, "not that anyone was (guilty in this election)," but he said proving libel could pose difficulties.

Last week Gisel said one candidate, Shannon Mitchell, had been distributing pamphlets containing "blatant untruths", and the electoral committee had recommended disqualification.

However, Mitchell, who was elected as a director to the BOD, will likely get to keep his seat as there is no rule against distributing false information. □

RESULTS

Fee Increase Referendum:	
Yes:	721 (39.1%)
No:	**1158 (60.9%)**
Health Plan Referendum:	
Yes:	**1410 (74.8%)**
No:	476 (25.2%)
President:	
Kelley Abeysinghe:	721 (38.8%)
Howard Jampolsky:	**759 (41.3%)**
Alan Kneisz:	365 (19.9%)
Vice President Finance:	
Gary Hartford:	**610 (33.8%)**
Brian Kelcey:	322 (17.9%)
George Pringle:	543 (30.2%)
Bill the Cat (Shawn Seaton):	326 (18.1%)
Vice President Services:	
Ken Heigh:	819 (47.2%)
Mark Neufeld	**916 (52.8%)**
Vice President Academic:	
Elizabeth Loughran:	**917 (51.3%)**
Scott Wisdahl:	870 (48.7%)
Directors:	
Shannon Dolphin:	**939**
Cameron St. John:	**722**
Martin Hoffman:	**711**
Troy DeSouza:	**674**
Claire Heffernan:	**623**
Oona Padgham:	**604**
Lisa Crampton:	**599**
Susan Albion:	**584**
Shannon Mitchell:	**569**
Val Hemminger:	**543**
Steve Anderson:	**525**
Louise Carduner:	501
Jim Rutkowski:	501
Brian Clarke:	498
Dana Doraisamy:	481
Peter Bolton:	475
Nettie Hayter:	471
Donna Wessel:	445
Alix Hotsenpiller:	438

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Fountain foments frustration

by Daniel Hughes

The peace and serenity of the area in front of the library has been shattered in recent months by movements of heavy machinery.

Vic Golinsky, head of UVic's Campus Planning department, said the area will be filled by a decorative fountain with large rocks and a waterfall, raised flower beds and benches, where students can "meditate or whatever."

"It will cost in the neighborhood of $300,000," said Golinsky, who said the complete sum was being donated. Golinsky said he does not know who the donor is. "Trevor Matthews (UVic VP Academic) is the one to talk to," said Golinsky.

Matthews, however, said he was too busy to talk, and questions such as "Who is the donor?" and "Why a fountain?" go unanswered.

In a petition entitled "Quiet Zone," students who use the library "trying to write papers and study for final exams" are asking the Board of Governors (BOG) to "put a hold on construction until the final exam period is over." In the space of several hours the petition garnered over 60 signatures.

Robert Burgess photo

Comments on the petition included "Misappropriation of funds!" "How about adequate lighting on campus and sufficient bike racks before building a fountain?" and "This is a school — money should be spent on books!"

Galinsky said the builders will be told to keep construction quiet during exam time. "The criteria is: can we do it (build the fountain) with the least amount of noise and the least amount of disruption for the students?"

Galinsky added the fountain will not result in any extra maintenance costs or a higher Campus Planning budget. "What we've done is saved money in the long run," he said. "We don't have all that grass to cut or fertilizer to spread. You don't really need to maintain concrete slabs."

cont'd on page 14

Benefits sought

by Tracey Snow

Some UVic professors are hoping to get free tuition for their children as part of their job benefits.

But the proposal has run into opposition in the past few years, although most other universities in Canada provide some form of benefit for professors' children.

Bill Pfaffenberger, former president of the faculty association, said the salary committee has proposed the idea at UVic for the last three or four years. However, "the process usually gets bogged down by people's perceptions."

According to Pfaffenberger, the idea is usually turned down at the Board of Governors (BOG) level.

"The two student board members (are usually) against it the most. They see the whole concept as being elitist."

Pfaffenberger said he was surprised by this reaction. He said the fee waiver is actually a way of establishing greater accessibility to UVic. This, he said, is in exact opposition to elitism.

"Education," said Pfaffenberger, "is no longer a luxury but a necessity. The idea is not to be elitist at all. We're actually working for greater accessibility."

He said university is not always affordable, even to the children of professors. "I hope we can establish a system similar to Simon Fraser's, where the children of all university employees have their education paid for."

Pfaffenberger said he believes the waiver would help increase the desire to go to university. "If we offer this to the professors' children, then there's a desire to actually cash in on it."

Creative writing professor Bill Valgardson said he doesn't find the lack of such funding to be a problem. He said university has its own character and its own resources.

"If we did implement the policy, we'd have to take money from somewhere else. Who do you take that money from? It's all a matter of priorities."

Robbie Fleming, current law student and BOG member at UVic, disagreed with Pfaffenberger's reasons. "The whole idea sends all the wrong signals."

cont'd on p. 14

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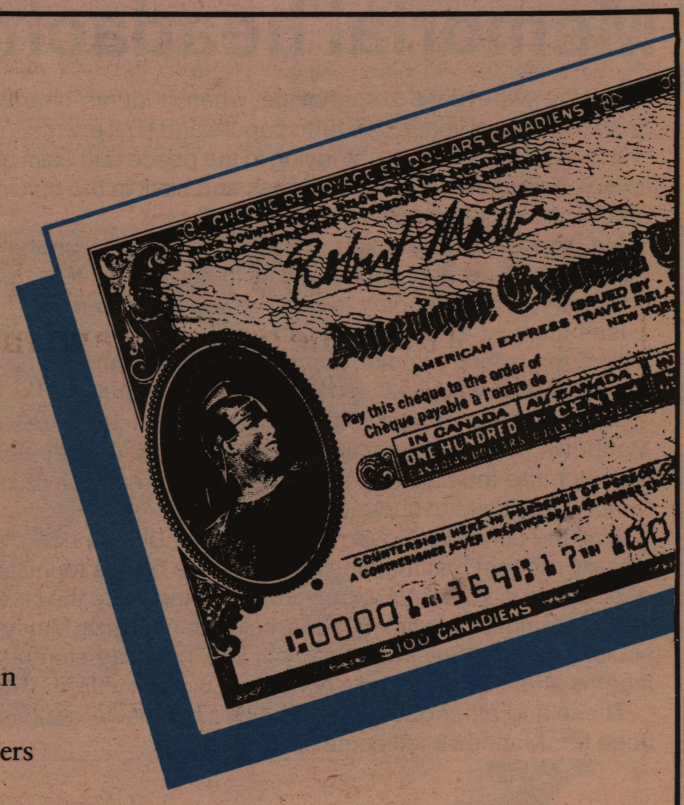

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EDITORIAL

No free ride here

The majority of universities across the country cover the costs of the university education of the children of their professors. UVic does not have such a policy at the moment, but many members of the faculty are pushing for its implementation.

Is this right? Is this fair? In the eyes of the majority of university students, most of whom have to work every summer to raise tuition for their next year of school, not likely.

As the years go by, achieving a university degree becomes more and more difficult. Tuition is increased annually and loans provide only minimal help. If this polcy is implemented, it will do nothing but cause feelings of animosity among those students who have to pay their own tuition towards the select few who the policy favours.

University is supposed to be accessible to everyone who meets the requirements and can pay the tuition. As tuition rises, it appears this policy would result in a university populated by a microcosm of elites.

Tuition cannot be waived for everyone. We see no justifications for waiving it for the offspring of the academic community.

No one can argue the faculty is not in need of money due to the underfunding of education in general. In fact, some faculty members say their salaries at UVic are well below the national average of other universities. However, the way to get benefits they deserve is not through the astoundingly elitist practice of asking the university to fund their children's education. Their concerns must be heard with those of the students to let the powers that be know just how much funding cuts have affected everybody. □

Memorial headache

Ah! the sweet days of springtime, when students' hearts turn to such pastoral images as term papers and final exams.

It used to be that, after studying in the peace and calm of the library, a student could take a break and bask in the sun in the restful green quadrangle in front of the library.

No more. Students must contend with construction noise that makes study near impossible as the green space in front of the library, lo and behold!, is transformed into a fountain.

Isn't this just what we need on campus? Who needs lower tuition, more library books, more staff, better lighting or bicycle parking space when we've got a spiffy new fountain?

The person in charge of the fountain, VP Academic Trevor Matthews, was singularly uncooperative in the our attempts to research the fountain's funding. Because of his lack of input, rumours continue to abound.

Was the donor Lt. Governor David Lam? Did the donor specifically request that the money be used to build a fountain, as opposed to more useful expenditures? Is this to be the Howard Petch Memorial fountain? Is it a coincidence Elza Mayhew's sculpture *Coast Spirit* has been put into indefinite storage just months after she received a honourary doctorate from UVic?

These and other questions remain to be answered, and we hope Mr. Matthews will come clean. □

No thanks

The UVSS President-elect has inquired about spending $300 on a half-page ad in the *Martlet* thanking everyone who voted for him.

The *Martlet* has a policy preventing the publication of ads, letters, or any other material about election candidates during UVSS elections other than that paid for by the electoral committee. This prevents candidates who have more money from using that to their advantage, and allows underfunded students an equal chance at reaching the student body with their message.

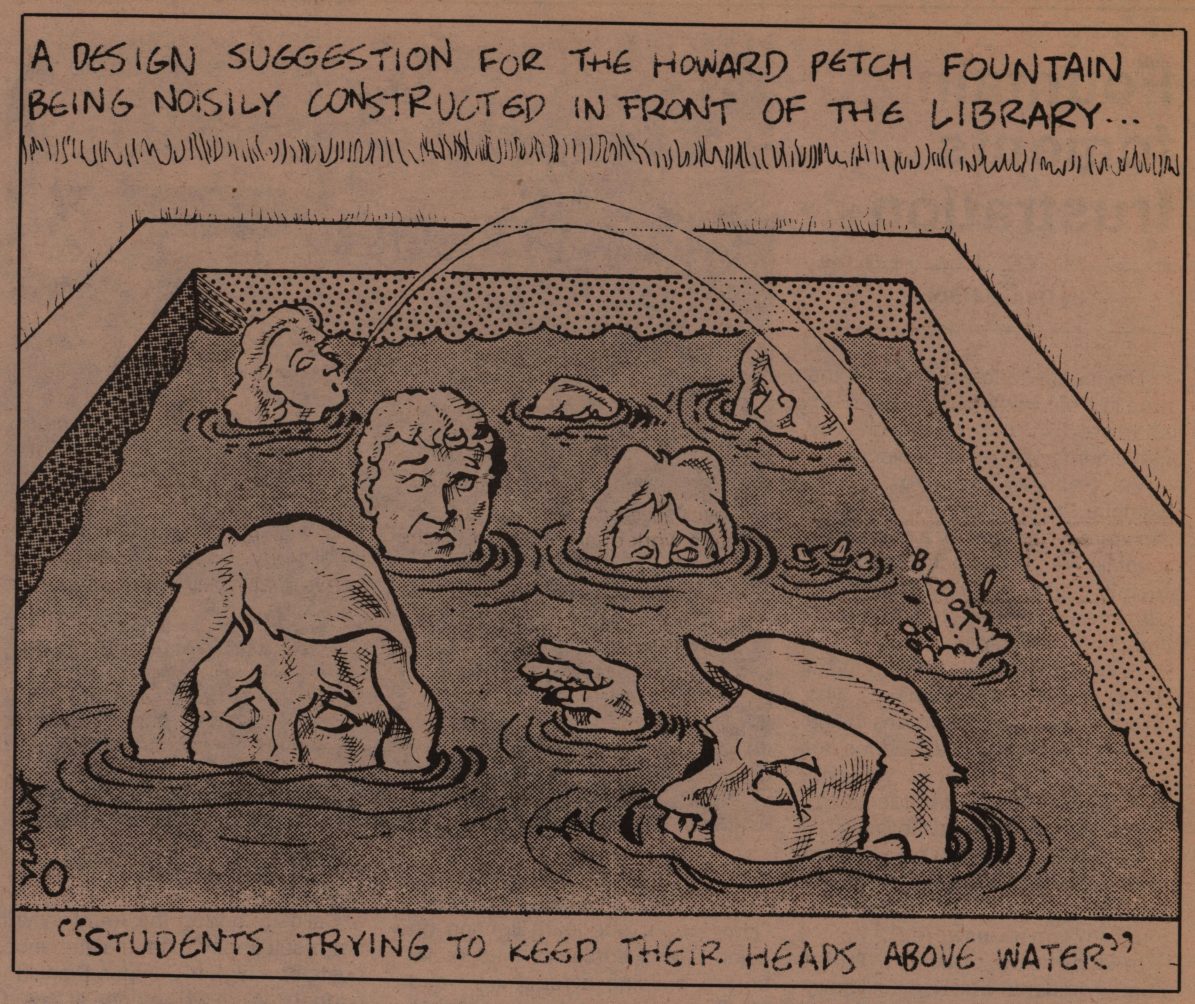
Sorry, Jampolsky, but using your personal income to enhance your image on campus is not very sporting. Speaking of which, have you decided exactly where your spurned Presidential salary will go?

The *Martlet* has decided not to accept any display advertising from any organization or position where payment for the ad does not come from the funds of that organization or position and where the ad is personal and self-promoting in nature.

Such a conspicuous display of personal wealth does little to promote the President-elect in our eyes. It shows a singular lack of sensitivity to the financial difficulties most students have at this time of year. Is this how you listen to student concerns? While we are counting our pennies for food, you flaunt your lifestyle.

We have a few alternative suggestions for that $500. Donate it to the library; or the food bank; or even the Students' Society (just don't build a fountain, one Howard tribute is enough). □

Editorial topics are decided by staff at editorial meetings. They are written by one or more staffers with input from all present at the meetings.


A DESIGN SUGGESTION FOR THE HOWARD PETCH FOUNTAIN BEING NOISILY CONSTRUCTED IN FRONT OF THE LIBRARY...
BLOP!
"STUDENTS TRYING TO KEEP THEIR HEADS ABOVE WATER"

The *Martlet* has an open letter policy and will undertake to print every letter received from members of the university community. Letters must be **TYPEWRITTEN** (you can use *Martlet* machines), double spaced and include your name, student number and a phone number for verification. **LETTERS MUST BE 200 WORDS MAXIMUM.** Editors reserve the right to edit ruthlessly for length and libelous content. Deadline is Monday noon. Letters will be priorized in the order received. Letters with pseudonyms will not be printed. Letters will not be edited for spelling or grammar.

Watch your language

Editors:

An allergy relief medication, Hismonal, is being advertised on TV. The name of this medication appears to be sexist (the HIS in Hismonal). I hope that the Martlet has a policy not to accept advertisements from manufacturers of products with possibly sexist names.

As long as we have sexist words in our vocabulary (like human or mankind) how can we possibly have equality between women and men?

Douglas Ransom

Kitty campaigners cry victory

Editors:

Bill the Cat is unable to write this letter, as he is currently not aware that he is still alive. However, as a member of Bill's entourage, I would like to thank you all for giving him his landslide victory in the recent UVSS elections. As your new VP Finance, Bill promises me that he will put his life philosophy into his work--"Money Talks . . . Bullshit Walks." It is this poetic simplicity with which Bill views life that will make him a worthy VP Finance. If you have any questions to ask Bill the Cat, you can usually find him under one of the tables in Felicita's, or in one of the dumpsters behind the SUB.

Brian Haigh

"Minority rights must be protected"

Editors:

There has been a lot of pro- and anti- abortion bullshit flying at the students of UVic, and now with another UVSS election coming up, there is bound to be a lot more. That is where rights are really being violated: the rights of students to make their own decisions.

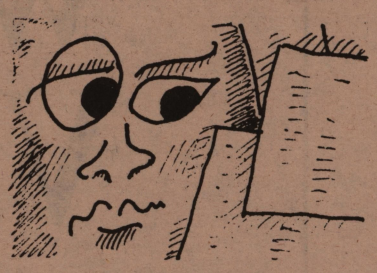
When your student government makes a firm decision in favour of abortion, they are neglecting the rights of anti-abortion students to be anti-abortionists. And just to keep both sides happy, the same argument goes both ways. You have the right to uphold your own moral integrity.

"UVIC IS PRO-ABORTION" is the decision the UVSS BOD has made. Bu the shear abundance of ongoing debate, obviously that is not true.

For many hundreds of years, the basis of democratic government has been Majority rule, Minority rights. That is the right you should vote to protect!

If any candidate campaigns on a pro- or anti-abortion platform, they want to force their opinions on you, while denying your ability to oppose those opinions. So vote carefully, wisely, and for what YOU believe in, not for what someone else believes in.

Steve Switzer
UVic Democratic Rights Society



The hills are alive with the sound of music

Editors:

Have you ever felt like scaling the highest mountain and shouting the praises of something? *Martlet*, be my mountain.

My week peaks every Thursday night when the Eddi Shack Experience suits up and takes to the floor for another thrilling, chilling, non blood-spilling contest in the UVic Intramural Ball Hockey League.

The organizers have provided a safe and satisfying forum in which my compadres and I are able to parcipate equally, regardless of skill level.

As a second year student currently in my first year of second year studies, I hope to continue my participation in Intramural leagues throughout the seven or eight years it looks like it's going to take me to get any kind of degree.

So let me say thank-you to the organizers for helping us see that life doesn't begin and end with varsity athletics.

Oh, and just so my letter doesn't seem like the confused rambling of a confused young jock, I'll just add that I'd like to see equal pay for work of equal value, and more Bergman films at the Cinecenta. Thanks.

Angus Mez MacLean

Thanks

Editors:

I would like to thank the two thousand students who voted in last week's Student Society's elections, particularly the 543 who supported my bid for VP Finance. To the eleven thousand who chose not to exercise their democratic right, I'll work with the new Board to make it worth your while to take one minute of your time to vote.

This has been the first watershed election in the history of our Student Society. For the first time, the average student has a significant voice on the Board of Directors. This infusion of new blood should create a stronger Student Society, one that is responsive to its members. Even after my personal loss, I will not abandon our Society. I will continue to attend every Board meeting, sit on most of its committees and of course will be running in the fall by-election. I hope to see more students attending these meetings with me.

The results of the Senate and Board of Governors races won't be available until the 29th but I am confident the results will be favourable to me.

Good luck to the returning and new members of the Board and I'll promise you an interesting Question Period every week.

George Pringle
Director, UVSS.

Thanks again

Editors:

I would first like to thank all the students who believed enough in me to vote for me. We fought the good fight but we lost. The things we stand for will not be lost and my opponent will have to consider them.

Next I would like to thank all of those who helped with my campaign; I wish I could have brought you a victory.

It was too bad that you [*the Martlet*] did not follow up your first election issue with one that was good. Your March 15 edition was the least biased election issue I have seen (it still has a way to go). On the other hand the March 22 edition was completely unacceptable.

I am sorry I didn't win and will no longer be able to represent the students on the Board of Directors. All the best of luck for the next year, Elizabeth. It was a hell of a campaign but I couldn't have asked for a better opponent. You have the mandate. Go kick some butt.

Scott Wisdahl
Director 1989-1990

cont'd on page 5

The Martlet

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The *Martlet* is published by the University of Victoria Students' Society. The *Martlet* editorial and business offices are located in room 109, Student Union Building. Correspondence should be addressed to the *Martlet*, Student Union Building, P.O. Box 1700, Victoria, B.C., V8W 2Y2. You can call us at (604) 721-8359 for advertising and at (604) 721-8361 for reports. Subscriptions can be purchased at $20 per year.

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cont'd from page 5

Socred humour

Editors:

I am a Young Socred who doesn't usually read the *Martlet*. On February 15, however, I picked one up as I exited the Clearihue building. I got to my BMW, started it up, and thumbed through the student newspaper. I was rudely interrupted when some hippie wearing a tie-dye shirt, a purse, and an earring in his right ear rode by on a skateboard, just missing my front bumper.

Bloody skaters, I thought, they should raise tuition fees to keep that welfare slime out. That was when I read the editorial, "Up, up, and . . ." What a work of art! I looked for the names of the editors so that I could compliment these people, but their names were nowhere to be found. I slipped the car into gear and pulled into traffic. I was almost home when my cellular phone rang: it was my broker updating me on the state of my Adolph Coors brewing company stock.

I pulled into the parking lot, parked the BMW, and ran upstairs to my condo. Opening the door, I noticed the fax message: it was Dad confirming that I could vacation at his chalet over the summer. I'd have to ask for time off from my job as junior executive with Royal Dutch Shell in Johannesburg. Anyway, a great editorial; keep up the good work, Martlet staff!

James Kwantes

Health plan information

Editors:

I feel it is necessary to clear up a few points.

- Although the program is compulsory for all undergraduate students, students who have an existing extended health plan have the option to opt out.
- There is no maximum limit for prescriptions with the pay direct drug card. There is a $325 limit on manual claims because it is B.C. Government legislation that no drugs can be paid for over the $325 limit by anyone except Pharmacare. However, Pharmacare will only cover 80% of the cost over the $325 deductible. Our health plan will cover the other 20%.

If anyone would like more information please drop by the SUB General Office.

Tory Hastings

Everybody makes mistakes

Editors:

In my previous letter, published in the 1 March issue, you made three errors printing it. In my first paragraph I wrote "Dialogue . . . is the essence of DEMOCRACY." Instead of "democracy" you wrote diplomacy. This greatly affected the coherency of my letter. In my second paragraph I emphasized "rightly" with dashes which you did not include. This changed the emphasis of my sentence. In my third paragraph I wrote ". . . is the *Martlet*'s censorship THE anti-thesis of democracy?" Instead of "the" you wrote "and", rendering the sentence incoherent. You made three errors printing my letter.

There are two possible reasons for these errors. One is that you are deliberately censoring my letter to make it less credible. The other is that your staff is so incompetent that they cannot even reproduce a simple letter. I prefer to think that your staff is simply incompetent. I expect an apology. I hope that any future letters that I may write will not be censored.

Alan W. Creech

Editors' note: Actually, there's a third reason. Our poor typesetter had a bad day, and the letter wasn't proofed. We're truly sorry.

The gym is for everybody

Editors:

My course load keeps me so busy that I don't get the chance to exercise as much as I should. One sport that I do make time for is badminton on Sunday nights.

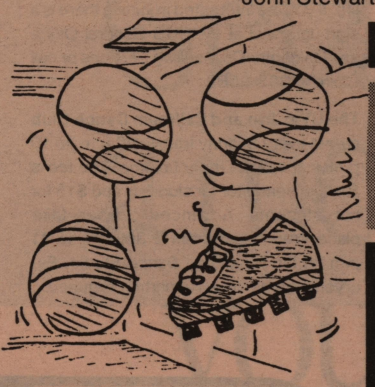
It seems that every time I come out though, either the stands are still up from some basketball tournament that weekend, or else the gym divider has not been folded back.

The attitude seems to be "It's only badminton — it doesn't matter."

Given that badminton is scheduled for only one night a week (as opposed to volleyball which gets 3 nights and basketball which always seems to have a game in progress), I don't think it's too much to expect that the stands and dividers be taken down.

It is time management at the McKinnon Gym woke up to the fact that its mandate is to serve the university community not just the Vikings and Vikettes.

John Stewart



Keep reading, it gets better

Editors:

In your March 22 editorial, you criticized the 'Campus Expose' for its assessment of the various candidates in the recent election.

You failed to mention that your editorial review of March 15 was itself biased. As I recall, you favoured those left-wing pukes who make up the 'Rainbow Coalition' while criticizing the candidates who hope to stop the UVSS from wasting student fees and from being used as a 'proleftie' platform.

For example, you praised self-proclaimed feminist and Rainbow-member Kelly Abeysinghe as 'your choice' for President but mocked Cameron St. John for calling for stricter assault laws and Shannon Mitchell for his stance on abortion.

You also criticized several non-Rainbow members for lacking experience — one wonders how they are supposed to gain experience if they're not elected!

There is one difference between your own blatantly biased article (sic) and the 'Campus Expose.' Whereas 1000 copies of the latter were printed by one concerned student with his own money, the Martlet receives some $30,000 in student funds each year and has a much larger circulation.

While I have become accustomed to the left-wing drivel shit that you spew out each week, I ask that you stop being such hypocrites.

Ernie Froess

Editors' note: All students are welcome to get involved with the Martlet *and become voting staffers. Editorials reflect the opinion of staff present at editorial meetings. Staffers* are *students.*

cont'd on page 6

NOW HIRING:

***Martlet* advertising director**

Initial term: July 1, 1990 - April 30, 1991
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BCIT

LETTERS

LETTERS

cont'd from page 5

Irked cyclist speaks out

Editors:

I am a cyclist who has been cycling to campus every day, in all weather, for several years. Lately I have been unable to use the bicycle rack that I have been using for years. This may be a result of the ticketing of bicycles that are not in racks, combined with the coming of spring.

I would like to present these helpful hints:

There are not enough covered bicycle racks on campus. (Not all racks need to be covered since there are some fair weather cyclists.)

Most bicycles either don't fit into, or suffer bent rims from the concrete racks with wheels slots.

Wall hooks are inconvenient, have nothing secure to lock bikes to and are suited to light bikes only.

The most useful bicycle racks:

- have secure loops to lock bikes to
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- are covered to protect them from rain and excessive sunshine. (sunshine causes deterioration of seat covers, handle grips and other plastic parts.)
- are separated by at least TWO bicycle widths because PEOPLE park them.
- are ABUNDANT enough to allow their use without everyday, time consuming, searches.
- are NOT decorative fountains.

Neil Topham
cc: Traffic & Security
Buildings & Grounds
Board of Governors

Pringle Exposed

Editors:

George Pringle: I was wondering if you knew that I was going to vote for you before I saw you handing out the "Campus Expose", a big crock of shit if I ever read any. The byline on the first side says that "we have listened" to the UVSS and "have compiled a complete synopsis of candidates."

Who the hell is "we"? There is no mention of an editor or author anywheres on the piece. From that, I was unwilling to vote for any of the candidates that weren't panned. That includes you, Mr. Pringle.

And that also includes Mr. Saint John. In his little "synopsis" it says that, among other things, he wants to see a more tolerant *Martlet*. Obviously what Saint John is implying is that there is a lack of free speech in that venerable journalistic institution. Unfortunately, what you forget, Cameron, is that a key point in free speech is actually saying, or in this case, writing something. I have never seen an article by Cameron Saint John appear in the Martlet. I have laughed over the letters, though, and your "carefree-hair-blowing-in-the-wind? campaign picture, too.

If I ever heard that the vicious "eco-art-fag-lib-commie-pinko" editors at the Martlet repressing an honestly objective piece of yours (and you are an Objectivist, Cam) then I would agree with you. But you haven't, so I can't. I can only hope that the *Martlet* never becomes an organ for the BoD.

Nevin Thompson

Fountain funding ferments frustration

Editors:

I am writing to express some frustration over the development taking place between the MacPherson and Clearihue buildings and would like to raise concern over the decisions taken by our university's administrators. Why aren't the concerns and needs of the students, who are paying for their attendance here, taken into account?

The construction work has turned into quite a large-scale project. Pavement has been ripped up to lay waterlines for a fountain proposed for the square. Students, bogged down with end-of-term assignments and exam preparation, can't concentrate in the library with the noise produced.

I'm sure that this will be a lovely, aesthetic area. But the original lowered square with concrete steps and a few benches provided a functional meeting/relaxing place out-of-doors. The money could have been spent more productively.

While students are refused access to courses because of lack of professors and equipment, classrooms are overcrowded to the point of breaking fire regulations. Spending on "fountains" at this point seems quite reckless when there are so many obviously pressing needs.

Students should demand and receive a say on where their university's money is spent.

Michelle Zurbrigg

Clubs Calendar

Disabled Students' Association will meet on Friday, March 30 and again on Friday, April 6 at 1:30 p.m. in Cle C115.

The UVic Liberal Club welcomes you to our general meetings every Tuesday at 3 p.m. in Cle C110. Come learn about our club, our party and our future.

The UVic Debating Club will be meeting on Mondays at 2:30 p.m. in CleB415. For more information, call Jenah Sigurdson at 721-4054. The curious are welcome.

Intervarsity Christian Fellowship: Come out to Clearihue A207 every Tuesday from 12:30 p.m to 1:30 p.m. for the "Nooner." Featuring a different speaker each week, the Nooner is a great way to spend an hour in fellowship with other Christian students.

The Social Issues Action Committee discusses the current recycling program, affordable housing, the use of styrofoam on campus and Amnesty International. Come to meetings on Mondays at 4:30 p.m. in SUB 240.

Association for Peace and Justice in Central America meets on Thursdays at 12:45 p.m. in the Resource Centre.

Mature Student's Club is now forming at the University of Victoria. Membership is open to any student 25 and over, with an emphasis on student parents of any age. The Mature Student's Club is interested in issues such as on campus family housing, improved academic standards, day care and environmental concerns. Other activities may include simple fundraising events and sponsoring speakers, films or workshops. The club hopes to provide a social gathering point for older students and a support group to help mature students adjust to the unique demands of university life. If you are interested in joining there is a sign up sheet at the SUB General Office and Unicentre Counselling Services or call Claire at 388-9582.

The UVic Jive and Ballroom Dance Club meets every Sunday from 6:30 p.m. to 10 p.m. in the SUB Upper Lounge. The fee is $10 per semester for students and $15 for non-students. Advanced classes take place Wednesday from 9:30 p.m. to 11 p.m. in the McKinnon Dance Studio. Everyone is welcome. No partner required.

The UVic Young Progressive Conservatives meet every Tuesday at 2:30 p.m. in Clearihue D130. Interested in federal politics? Then come to our weekly meetings to discuss and work on issues that are important to you. For more information call 598-3440 or 727-0810.

The NDP Club holds meetings every Thursday at 12:30 p.m. in SUB 240 (upstairs beside CFUV). Everyone welcome.

The Democracy 2 Club will be meeting on Tuesdays at 2:30 p.m. in SUB Room 240.

The Kayak Club Pool sessions every Friday from 8:30 p.m.-10 p.m. at McKinnon Pool. All welcome. For more information call 721-3987.

The Imaginative Fiction Society Each and every Wednesday around 7:30 p.m., something strange happens in Clearihue B415. People gather and read original works of fiction, poetry, and drama. Humorous jests fill the air. Pieces of paper move mysteriously around the table in pursuit of a **Round Robin** (a mystery in itself). Social activities of an unimagined (but imaginative nonetheless) scale are conceived. Following these meetings, unsuspecting local food outlets are descended upon by the teeming hordes. In general, a good time is had by all. So, if this sounds like your bag, well, groovy, slide on in to a meeting. You'll be glad you did. Contact Todd Williamson (president) 721-0512.

The UVic Circle K Club is involved in group volunteering projects, socials, and travelling, too! If you want to meet people while helping others, then try out this Kiwanis-based organization, Thursday at 4:30 p.m. in Clearihue D131. Call Roger at 477-8375 or Drew at 477-0738.

The UVic Kendo club sends a team to the three annual tournaments in the area: Vancouver, Steveston and Seattle, as well as hosting visiting teams. Anyone wishing to watch or take part in a practice is invited to come to the Apparatus Room (in the McK Gym) on Tuesday and Thursday from 6-7:30 p.m. or Sunday from 4-6 p.m. in the Dance Studio.

UVic Outdoors Club meets every Wednesday at 5:30 p.m. in Clearihue 207. Weekend outings are planned at each weekly meeting. All interested are welcome.

The UVic Aikido Club meets every Monday, Wednesday (7:30 p.m. to 9:30 p.m.) and Friday (3:30 p.m. to 4:30 p.m.) in the Apparatus Gym. For more information call Ben at 388-9255.

UVic Tae Kwon Do Club workouts every Monday, Wednesday and Friday 6:30 p.m. to 7:30 p.m. in the Apparatus Gym, McKinnon building. Cost is $5/month; new members always welcome.

Lambda Club Coffee House for gays and lesbians meets every Tuesday from 7 p.m. to 10 p.m. 50 cent charge. Call Rob at 727-9593 Mondays from 5 p.m. to 7 p.m. for more information.

Badminton Club meets every Sunday night 6 p.m. to 10 p.m. at McKinnon Gym. All levels are welcome. For more information, please contact Zhiwei Meng at 721-7722.

Let's Get Serious! A person is far more than the physical body; a person is the complex relationship between the body, the mind and the spirit. The Uechi-ryu Karate-Do Club of the University of Victoria contributes to the development of a student's whole self through the study of traditional Karate- Do. We meet four times each week on campus. If you would like to discuss your personal development and well being, then call Sensei Henry Stipdonk at 721-2547 between the hours of 8 a.m. and 9:30 p.m.

Deadline for submissions to Clubs Calendar is Monday at 12:30 p.m. Items will run continuously until further notice free of charge. *The Martlet* ad boycott policy applies to Clubs Calendar and items are subject to editing for length and content. Inquire at the *Martlet* office, SUB Room 109, or mail submissions to:

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Upon signing a statement confirming that all voting and membership rights in VIPIRG are relinquished, the student will receive a refund cheque in an amount equal to 11.628% of their student activity fee.

For full-time students the refund will be $2.50. This is the portion of the student activity fee that would otherwise help fund student research in the public interest.

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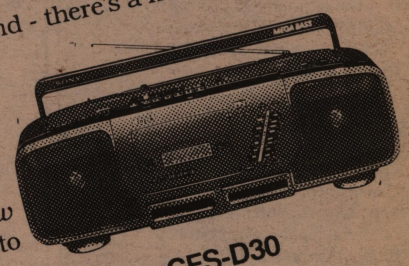

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School of Social Work to hire first native prof

by Erin Palmer

The School of Social Work plans to hire the first native instructor at UVic this spring.

Marilyn Callahan, director of the School of Social Work, said a nationwide search to fill a new tenure track faculty position is now almost complete. All four candidates on the short list are native.

With the success of the school's decentralized Bachelor of Social Work (B.S.W.) program, the university approved funding for the new faculty position in 1989 to expand its native initiative.

The program, begun in 1986, offers credit work towards a B.S.W. degree to Vancouver Island native students in their own communities.

The search committee includes Callahan, a faculty member, two native students in the off-campus B.S.W. program, and the chair of the Native Advisory Committee.

Callahan said that of 25 candidates, seven were native. The four short-listed candidates had the most extensive knowledge of and experience in native communities and social work practice with native peoples.

She said the new faculty member will have a heavy load. Responsibilities will be focussed primarily on the decentralized B.S.W. program.

The program will be extended to members of the Northwest Band Social Workers Association and taught in Terrace beginning this summer.

Students on campus will have a chance to see the new instructor in action this summer when she or he teaches Social Work 454, which deals specifically with natives and social work, beginning in July.

Callahan said she is very excited at the prospect of hiring the first native instructor at UVic. A decision will be made within the next few weeks. □

Social Work exam question "inappropriate" out of context

by Erin Palmer

A social work exam given this fall has native students concerned about course content in the School of Social Work.

The exam offered a hypothetical case study of a young native mother with an alcoholic husband who has been evicted by the Band housing authority, although the course itself did not deal with native issues.

Bill White, president of the UVic Native Students' Union, said he objects to the question not because it is racist, but because it was "not given in the context of the curriculum."

"Questions like this are relevant in context," he said, but require full discussion of all perspectives on the issue.

"To say UVic is racist is overgeneralizing."

White said he is more disappointed that a course dealing specifically with social work and natives, Social Work 454, is listed in the calendar, but has not been offered for several years.

He said "It is unfortunate that there is a target date for a new Native Studies program when (courses already dealing with native issues) have been dropped."

Marilyn Callahan, director of the School of Social Work, said she agrees the question was "inappropriate" and "out of context." She said she has already met with native students to discuss the matter.

"Native students have real feelings about being shut out (at UVic)," she said. "Changes look pretty small to them."

Callahan said Social Work 454 has not been offered for four years because the school has directed resources and energies toward its decentralized Bachelors of Social Work program.

Under the program, begun in 1986, native students may receive credit courses towards a Bachelor of Social Work degree while in their own communities on Vancouver Island. She anticipates course material developed in this program will eventually be offered to students on campus.

In the meantime, Callahan said, Social Work 454 will be offered this summer but, due to limited resources, it will not be offered in the following winter session. □

UBC newsletter damned

by Sherryl Yeager
with CUP files

Both native students and engineering students at UVic are confident the campus will not see a repeat of the controversial newsletter published at the University of British Columbia here.

"For every four people who produce something like that, there are 90 others who are interested in native culture. That's the context we need to view it in," said Bill White, president of the Native Students Union (NSU) at UVic.

"It is very hard to deal with, because it is so below our dignity"

"It would be reasonably naive to suggest this type of reaction is not out there," said White, who said he felt the enrollment in native studies courses is a positive sign.

The engineering student council at UBC published its newsletter March 14, and it has been condemned by the university community for its racist, sexist and homophobic content.

The newsletter featured an "Indian Application for Employment" on most of the fourth page. The 'humour' item opened by saying it was "not necessary to attach a photo since you all look alike."

The 'application' asks applicants to choose which statement reflects their 'approximate estimate of income.' They can choose from 'welfare,' 'theft,' 'unemployment' and 'beer bottles.'

Under 'abilities' the choices allowed were 'demonstration leader,' 'pimp,' 'evangelist,' 'rapist,' 'chief beer drinker,' 'sleeping in bar.'

"It is very hard to answer something like this. It is very hard to deal with because it is so below our dignity," said Kim Recalma-Clutesi. "We would never do something like this to other people."

"We have to be very careful," said White, "because just as we are stereotyped, we don't want to stereotype engineers."

Engineering students at UVic are anxious to avoid this as well, and not to be associated with the UBC faculty.

"We definitely make a conscious effort not to put anything racist or sexist in (the newsletter)," said Rajan Syal, co-editor of the *West Connector,* the engineering student society publication at UVic.

There are two separate newletters at UVic, one for each 'stream' of students. Syal said the *West Connector* comes out more frequently than the issue for the other stream, and mainly focusses on information for the students.

"We want to sell a good image of our faculty, which is currently dwarfed by UBC," said Syal. "UBC

cont'd on page 14

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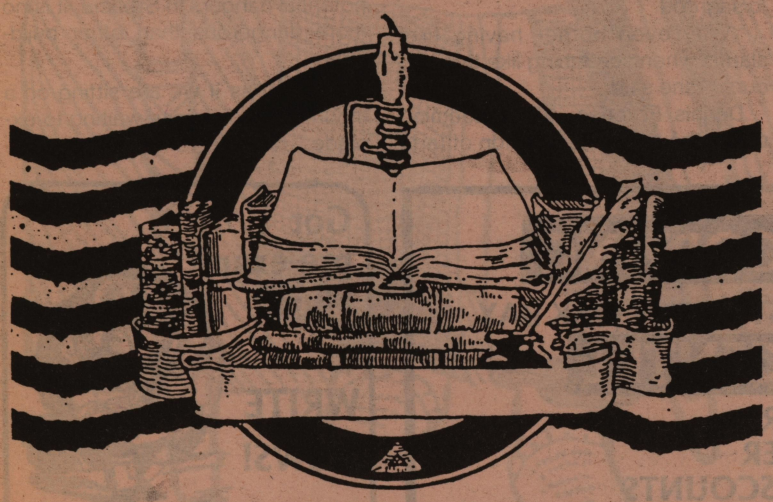

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The students' Society has recently restructured the UVic Recycling Program. Formerly coordinated through V.I.P.I.R.G, it will now be done by various clubs and students' society groups wishing to earn money. Here is how you can get involved. Come and sign up in room 135C in the Directors lounge. There will be a rotating schedule so your group can take a convenient shift. The recycling is then collected from the various drop off points on campus and deposited in the bins. It will all be presorted so it's just a matter of pick-up, drop-off, and replacing the empty bins. Groups receive $7.50 an hour regardless of how many individuals participating. If there are 3 or 4 people the process should go very quickly. This will be coordinated in conjunction with buildings and grounds. When the schedule is set up I will arrange for a walk around tour for the interested groups.

This is an excellent opportunity for your group to raise money and to provide a good example in your university community.

Do something environmentally friendly and have fun!!

University of Victoria
Students' Society
CANADIAN FEDERATION OF STUDENTS LOCAL 44

National Student News

Bar license withdrawn

by Ian Jack

TORONTO (CUP) — Guelph students who want to drink will have to head off campus for a while, after Ontario's liquor board of decided to suspend the university's licence for fourteen days.

The move is a response to the drinking-related death of Richard Sloan last year. Sloan, who was not a student, went drinking with friends at the university in January 1989.

A coroner's jury heard evidence that, in the course of a night of heavy drinking, he consumed six drinks in three hours before he died. Sloan, 19, collapsed in a stairwell on campus, choked on his own vomit, and died.

"As a result of the inquest, the LLBO did their own investigation," said university official John Mason. "They have concluded that it is important to send a message not only to the University of Guelph but to all campuses."

Student council vice president Paul Burns said students are "pissed off" with the two-week moratorium.

"It's painting the picture that we're all a bunch of drunks and that we're incapable of running bars," Burns said. "It's really a slap in the face to students here."

Burns said the moratorium ignores the work Guelph has done since the Sloan death to tighten up its liquor policies.

"We get no credit for what we did here," Burns said. "We've had calls from around the country about our (new) pub policy."

Burns said the policy, which among other things bans shooters and doubles and emphasizes tight control over the number of people who are allowed inside the university's five pubs, has resulted in a 40 per cent drop in sales.

"If we'd done nothing we would have gotten the same penalty (from the LLBO)," Burns said.

Mason agreed the LLBO decision was "a little unfair. I think we're being used as an example."

The Sloan case is the only liquor violation Guelph has had since it started running campus pubs in the early 1970s, Burns said.

Students who work part-time in the pubs will lose two weeks wages, and lost profits would have been used to subsidize campus activities, Burns said. □

Toronto geers in hot water — again

by Krishna Rau and Clive Thompson

TORONTO (CUP) — University of Toronto engineering students are being called sexist — again.

Civil engineering students put up a rope bridge over the student cafeteria, with an inflatable female doll standing on it.

The doll wore coveralls open to the waist, with its breasts clearly visible. A sign beneath read "Erected to Last."

The display was taken down after Sharon Clapp, a library technician in the building complained to both Gary Heinke(the Dean of Engineering), and a campus paper.

"I was really quite offended," said Clapp. "And they wonder why people think they're sexist. Considering what women in engineering have had to face lately with Montreal, it seems very ill-timed. Not that it would ever be well-timed."

Heinke said he thought engineers were getting too much coverage for their actions.

"Some student had a stupid idea and put this up. We took it down. I don't know what else there is to say."

Heinke said the faculty does have a policy against offensive displays in its buildings.

"Of course we have a policy. With all the emphasis on this, I'm getting a bit tired. Things happen in life that should not happen. They happen in other faculties. It's impossible to be a police officer all the time."

Engineering student council president Cosetta Caporella, did not object to the display.

"I don't think that it interferes with anyone's academic life," she said. "If you're intelligent enough to get into engineering, you can recognize a joke."

Sandra Rehm, a first year industrial engineering student, didn't mind the display.

"I guess because it doesn't affect me, really, that it doesn't bother me. And I'm not really a feminist, I don't participate in things like that."

But Anita Shrivastava, a mechanical engineering student, was angered by the display.

"I think it's pretty disgusting. There's all this stuff going around about how engineers should be more sensitive. But, its obvious these people don't care.

"Her top is non-existent. It might as well not be there."

Students help students

by Maylin Scott

TORONTO (CUP) — University of Toronto students are putting their money where their mouths are to improve accessibility to campus buildings.

During the week of March 12 - 16, 70 per cent of the 4,275 students who voted in student council elections, agreed to a three year, $30 student levy to improve accessibility for persons with a disability.

"I'm absolutely delighted," said Eileen Barbeau, coordinator for Services to Disabled Persons. "I would hope this would give a clear indication of how students feel and prioritize things, and I hope others will join the bandwagon."

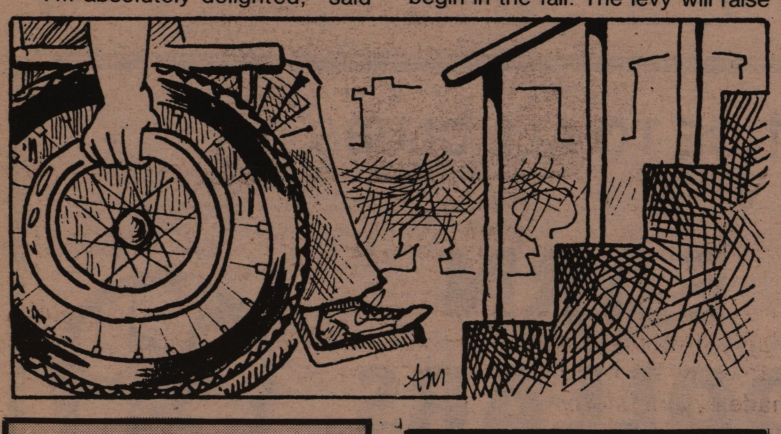
Barbeau said she does not yet know how the money will be spent but a committee will be formed to make those decisions.

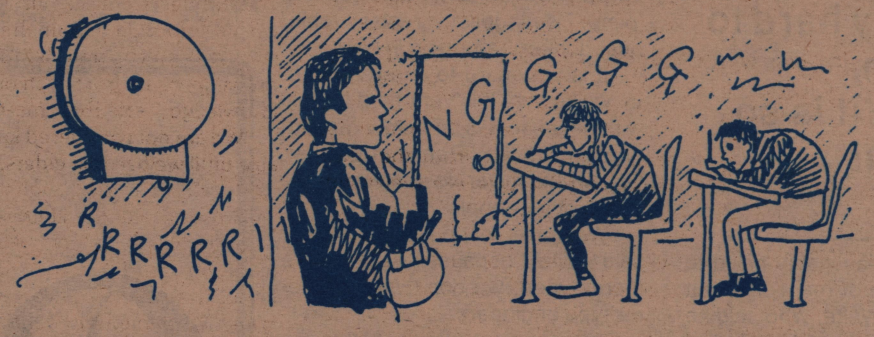
"As soon as the money is available, we would want to start something right away," she said. "I would also want to involve students in the decision making process."

Barbeau said renovations should begin in the fall. The levy will raise approximately $2.7 million over the three years, but Barbeau said this is short of the approximately $10 million needed to make the entire university accessible.

U of T gets $800,000 from the province to promote services for disabled persons. But the money can only be used for expenses such as hiring staff and not for renovations. □

Students forced to sit-in





OTTAWA (CUP) — A supervisor told sixty Carleton students to ignore a fire alarm and keep writing their chemistry exam, March 12.

Wayne Archer, a chemistry lab technician was envigilating a Chemistry 100 exam when the alarm went off.

Archer, also a fire warden for the building, wouldn't comment.

Chemistry department head Ron Shigeishi said Archer acted reasonably.

Shigeishi said Archer left the room to investigate the alarm after it started, and discovered it was false after a 90 second search.

"A delay of just over a minute is not going to pose a risk when the supposed danger is so far away," said Shigeishi.

But a student in the building at the time, who requested anonymity, disagreed.

"Why even bother having fire alarms when something like this occurs?" she said.

Dennis Forcese, VP Academic, called the action "a violation of (administration) policy . . . An alarm is an alarm and people are to scoot when it goes off."

Forcese said there will be a security report on the incident.

The student said the incident "sets a dangerous precedent," especially in a science building where there may be flammable chemicals.

Shigeishi said although there are potential dangers in Steacie, it is no more dangerous than other buildings.

"It's not as if we are sitting on a mountain of dynamite waiting to explode," he said. □

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Siobhan Murphy photo

Native Students Union members.

Native Students: Culture and Education

by Siobhan Murphy

Coming to UVic can be a bit of a culture shock for most students. For native students, it is a completely different way of living and learning.

To cope with this dichotomy of learning skills in white society, and then take them home to use in their own cultures, the Native Students Union (NSU) acts as a support group to its members, and a presence of native awareness on campus.

The NSU has organized a First Nations Celebration, March 28 - 30, focussing on traditional land use and tradtional art forms.

"Hopefully these things will reflect a philosophy that the NSU took on this year," said Bill White, NSU president.

The NSU has existed since the 1970s as its own collective, apart from the UVic Students' Society umbrella.

"You might say we are our own self-goverment," said sociology student and co-vice-president Deb Clement.

"A lot of people are trying to judge us, but we've adapted . . ."

White said the NSU's mandate this year was not to be confrontational on campus and criticise how native students are treated here, because "it sets up opposing forces — and that's dangerous."

"Besides which, it is not consistent with our understanding of culture," he said. Instead, the focus of the celebration is to, "hear the voices of our own people, and voices of those who work with us, non-Indian people."

Members of the NSU agree their aim is to be active in a cultural sense, and create awareness and understanding of native students on campus, rather than channel their energies politically.

"The group decided as a whole it was best to build up our strenth as individuals in a traditional kind of setting, rather than in terms of politics, we are all involved personally in politics (at home), we had to think in terms of the group.

"Hopefully, what we will see (with the celebration) are different aspects of the culture, examine how the culture has been recorded, how we are working with it in the contemporary sense, and how are we latching onto the strengths of what the old people have left to us," White said.

Today, action anthropologists Barbara and Bob Lane will speak of their experience and research with native groups in British Columbia.

"They have been working very quietly, but very effectively with native organizations, researching cultural land and land use, traditional territories, and have actually gone into the courts on behalf of native organizations," said White.

"The use of anthropologists as expert witnesses in litigation is fairly new, and they have done most of the research in the province — especially in the Gitskan case, and the Saanich bay Marina," said NSU member Kim Recalma-Clutesi.

"They document oral tradition in such a way that it is used as evidence in court cases, which is very sticky in Canadian courts. Their focus will be traditional land use, and historically how the cultural material has been documented." The celebration reflects White's theory that there has been a major transition politically for first peoples since 1974.

"The impetus was really that of acculturation, not by choice. They were forced by the government to do it in concert with the white paper policy in 1968. Indian organizations began systematically to look at are our traditions and our cultures," said White.

"The next phase for all of us once we finish here, is to determine how we are going to reinforce traditional activities amongst our own people, how are we going to counteract this accultural flow.

"We've learned that when our people move away from the traditions and the culture, our society undergoes major social breakdown, like alcoholism and infighting," said White.

Roger Gray, a Tsimshian student who will be displaying his art at the celebration, described how the theme fits with his conception of art intertwined with native culture.

"I didn't know it until I was 15, and have been trying to understand the philosophies ever since. The (images) are not gods but icons. They are symbols of ourselves, because we are all connected together as one, humankind being with nature as one."

"What we're trying to show is that native art is not just reflective of a past, we trying to show that it changes, adapts, its there for other people too," said NSU member Nikki Shaw.

"A lot of people don't realize that to be traditional does not mean to be stagnant and doesn't mean hanging on to really old ideas, if you are traditional you are not afraid of change," said Recalma-Clutesi.

Recalma-Clutesi's button blanket is a good example of change, she said. The older form of the blanket, the robes of power, used to be made of woven cedar bark and on the fur type that lined it indicated the wearer's rank.

"The way that we learn here is exactly opposite to the way we have been taught . . ."

"But when cloth came, Wow! How much warmer and drier it was. The blankets have only been around for the last 150 years. Bracelets are also very new, but what they are are adaptions, and representations of our traditional values."

"A lot of people are trying to judge us, but we've adapted, we haven't changed too much," she said.

She said compared to white society in which many people of the same age group now feel they have learned everything they need to know and are ready to, "move off and conquer the world, we are really at the beginning of our learning process."

"Our elders are still our librarians, we pull information from them all the time, we don't operate as individuals, drawing strenth from each other, and knowledge," said Recalma-Clutesi.

"We are not considered knowledgable until we become elders, and not worthy until we go through the whole life process. It takes a lifetime to learn to be traditional." "The way that we learn here (at UVic), is exactly the opposite to the way we have been trained and taught to behave as first nations people, that's why it is important to work together here as a group," said Recalma-Clutesi.

"You are taught to read proficiently, and to criticise, and to critique, which is totally inconsistent with the (native) culture. We are taught to look for strengths, and when we are here we are taught otherwise. Others in the group understand."

"We have to look beyond here, this is not our life, we have to look at what the university can offer us in terms of skills, experience and knowledge, but we have to live a completely different life when we leave and people don't understand that we don't have a lot of choices," said Recalma-Cluetsi.

"I see this as very temporary, (but) I find myself getting caught in a vaccuum, it becomes easier to decide you don't want to go back home, but I know I can't live down here, because my people are not here. But any skill I can learn I'll grab and take home to my people if I think its a skill to share," said NSU member Sharon Bird.

Not all native students have the same attitude as Bird, and many who do go to university don't go back.

"We call it "brain drain". It's really hard for those of us who do go to university, for those of us who go back home, the expectations have grown, the responsibility has grown on your lap, pressure and you've got these skills that outside society recognizes as important," said Bird.

"Even our elders say that in this time of transition, education is the key," said Recalma-Clutesi.

"There's more happening here, timing is everything here," said Gray.

Gray said the longer he is away from his village, the more non-native he feels and that he is starting to argue and criticise.

"It is important to have the skills that a lot of people that are earning a lot of money looking after us. We must start looking after ourselves.

"But always the main concern was to get as much knowledge as you can as long as your heart stays pure. And to keep the values that we came here with-that is a daily struggle and we will be watched when we go home very closely to see if we still have those values." □

Roger Gray models an eagle design ritual design dance blanket made by Kim Recalma-Clutesi, and coastal mask made by Jim Shorty.

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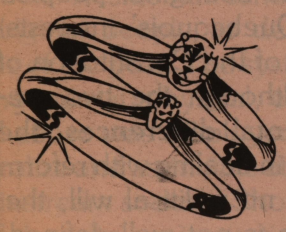

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Saturdays		10:00 a.m. - 9:00 p.m.
Sundays		10:00 a.m. - 9:00 p.m.
Thursday/Friday	April 26 - 27	8:00 a.m. - 9:00 p.m.
Saturday/Sunday	April 28 - 29	CLOSED

EASTER WEEKEND HOURS

Good Friday	April 13	9:00 a.m. - 9:00 p.m.
Saturday	April 14	10:00 a.m. - 9:00 p.m.
Sunday	April 15	10:00 a.m. - 9:00 p.m.
Easter Monday	April 16	9:00 a.m. - 9:00 p.m.

by Sharon (Bird) Bayes

It is time for the people of Canada to address and resolve the problems of separatism. The people must decide if the direction the government has taken is the right one for Canada. Clearly the notion of separatism, as it now exists, is not well defined in terms of Confederation. Examples of this separatist notion are the Meech Lake Accord, and more importantly, the settlement of Aboriginal Rights in Canada. The certainty of both, must be addressed through constitutional reform.

Constitutional reform for aboriginal rights must include the settlement of the Canadian land question, aboriginal self-government, and a new relationship between the First Nations and the governments of Canada. The task at hand, as aboriginal people see it, is to bring the First Nations of Canada into confederation.

Constitutional reform is by no means the solution to all the problems which encircle Quebecois or the First Nations. It is a means in which they wish to express themselves, in terms of their own values, and by their own right as Canadians.

The exclusion of the aboriginal peoples' interests (as well as Quebequois' interests) from the development of the Constitution of Canada continues. Although the two scenarios have fundamental differences, the problematic similarities in dealing with reform are the same: there is no political will, the process for negotiation is not well defined, and the rights of peoples are not at all clear in the constitutional reform process. Yet the task at hand remains the same.

Since both scenarios have fundamental differences, it would be wise to recap a few of the major events in Canada's (European) his-

VERNMENT and the land

tory to better understand the reality of the aboriginal people of Canada today.

During the era of the European exploration of new lands, there existed the 'Law of Nations', which was set up, primarily by the Spanish, so that the discovery and the claim to newly discovered lands had a "civilized" approach. European nations could lay claim to lands which were unoccupied, and where lands were occupied, a claim could be forfeited if the occupants of the land were compensated.

In 1763, Great Britain issued its Royal Proclamation prohibiting the colonization of new lands, until such lands were obtained either through cession or purchase from the lands' original inhabitants. It is this part of European history in Canada which has a profound impact on the aboriginal claim today.

There is no political will, the process for negotiation is not well defined, and the rights of peoples are not at all clear in the constitutional reform process.

The aboriginal peoples exercise their inherent right to occupy their traditional territories until such time of compensation or purchase of such lands.

British Columbia's role in dealing with aboriginal rights has become more complicated since 1871. At that time the colony, now known as British Columbia, became part of the Dominion of Canada. It was at this time when 'Indians and lands reserved for Indians' were defined by legislation to be a fiduciary responsibility of the federal government. This legislative action systematically delayed the settlement of existing aboriginal rights in British Columbia (thus the present day situation).

The federal government, with a newly defined role within Confederation, enacted legislation in 1874 specifically dealing with Indians of the Dominion. The Indian Act defined(s) who would be recognized as being "Indian"; and which lands would be "reserved for Indians". The Indian Act also empowered the "Indians", on different occasions by way of amending the Act, enabling them (aborigines) to vote in federal or provincial elections, the freedom to buy liquor, the freedom to enroll their children in the public school system, the freedom to enter universities, and enabling Indian women to maintain their status as official registered Indians.

The empathic history of the aboriginal peoples in Canada included the way in which assimilation was forced upon them. Provisions were made by the federal government to the religious institutions, for the education of aboriginal peoples by way of residential schools. Residential schools are now seen by aboriginal people as dehumanizing institutions of the past. The systematic approach of using mental, physical, emotional, and spiritual abuse was employed in their attempt to moralize and assimilate aboriginal people into mainstream society. Should the government and the religious institutions be held accountable for their past actions? How are they going to be held accountable for the torture, deaths, and other ravages which occurred in the residential schools? What would be the best form of compensation to aboriginal peoples?

The above cited examples give a very brief overview of the history of the unilateral approach governments have taken in dealing with aboriginal peoples. In terms of colonization and Confederation, the aboriginal people were not given an opportunity to ratify any legislation or policies affecting them as Tribal Nations.

Throughout 'Canada's history' the lack of goodwill, trust, and a bilateral (now trilateral) process of the governments have created an intricate web of litigation, court injunctions, and civil disobedience on the part of aboriginal peoples. These actions of the aboriginal peoples are directly related to their plight for constitutional reform and recognition of their rights.

Each First Nation in Canada has begun the long process of documenting the rights to its traditional territories, and this is being carried out with a clear understanding of their right to autonomy, as First Nations, over such lands (as are the Quebequois defining their uniqueness within the Meech Lake Accord).

In terms of the land, aboriginal peoples' concept of ownership differs from the Crown's. Aboriginal people view the land as owning them, rather than them owning the land. It is seen as something which was given to them, and something to be shared by all beings. Many of the ceremonies, traditions and terms in which self-government occur among aboriginal tribes are directly related to the earth and elements surrounding the earth.

Since time immemorial, the aboriginal people see themselves as the caretakers and managers of the land.

Since time immemorial, the aboriginal peoples see themselves as the caretakers and managers of the land. This is done in the spirit of respect, in that careful management is the requirement for the exchange for all those good things Mother Earth has provided. This relationship was and is, exemplified by our actions towards each other as individuals and as separate Nations.

The traditional self-governing structures, in many tribes, are very much alive, but highly guarded against the forces which have almost taken away the aboriginal people's link to the land. The oral traditions and legends, which were nearly lost, are beginning to be documented. The grandchildren are now beginning to understand the importance of speaking their mother tongue. If the young understand their language, grandparents can tell them who they are and how they are related to the land.

Self-government and the land are synonymous, in that one cannot exist without the other. The basic premise of self-government has different meanings to different First Nations (just as the governments of each province are different).

The link to the land is physically different in terms of geographic location, and the place where aboriginal people occupy the land is unique. It might be very helpful for us to remember or know about the diversity and sophisticated manner in which so many independent nations interacted with each other and how the land was managed in a collective way.

Critical changes in Canada must be done by way of constitutional reform. The settlement of the Canadian land question and recognizing aboriginal self-government means the development of a new relationship between the First Nations and the governments of Canada. This new relationship could enhance Canada's image, hence opportunity for a new learning and understanding of one another's reality. It may open doors for a new discipline for study within universities and other educational institutions. Opportunity to develop co-management strategies for the environment and the land's resources could become apparent. The economics of the land invariably will shift, as the new "partners" will set their own supply and demand curve within modern economics.

This new relationship should not be seen as a push for separatism but rather as an enrichment and a clear diversity which might be obtained through the development of political will and a clear understanding of a negotiating process. Opportunity for a new vision for Canada, the development of an interdependency system much like that of a "dove and tail" building block.

Again, it is up to the Canadian people to decide whether or not this might be the direction for their government to take. Will this direction be for the betterment of Canada?

Meanwhile, the First Nations will continue to assert and exercise their rights as Canadians and First Nations. □

The Rise of the Religious Right

by John Plaice

Margaret Atwood's novel *The Handmaid's Tale* describes the Republic of Gilead, a substantial area of the U.S. which has been taken over by the religious right.

Gilead is at war with an unnamed enemy, presumably the unrecalcitrant areas of the country. White men rule Gilead, using the Old Testament as their guide. People of colour are "resettled", and all fertile white women are drafted as handmaids, whose sole function is surrogate motherhood for the rulers of Gilead and their wives (as in the story of Rachel and Leah and their handmaids, in Genesis). Abortion and "gender treachery" are capital crimes.

Atwood's book was made into a film by German director Volker Schlondorff. It was released at the Berlin Film Festival in February of this year, and can now be seen in Victoria. It is a chilling film, although perhaps not as subtle as the book.

How realistic is the book? Is this a real possibility? Atwood herself answers the question in *Maclean's*: "In Canada people said 'It couldn't happen here.' In England, people said 'Jolly good story.' In the States they said, 'How long have we got?'"

In fact, many people believe the fundamentalist right in the U.S. is very dangerous. U.S. foreign policy critic Noam Chomsky calls fundamentalism the potential base for a fascist movement in the U.S.

The fundamentalist right in the U.S. is on the rise. TV evangelists and preachers such as Pat Robertson, Jimmy Swaggart, Jim Bakker, Jerry Falwell, are quite outspoken about how the U.S. should be run. Consider three quotations from 1981:

Pat Robertson said, "We see a virulent humanism and an anti-God rebellion of which blatant homosexuality, radical feminism, the youth revolt and the [UN] Year of the Child, drug abuse, free sex, and widespread abortion are just symptoms."

Gary Potter of Catholics for Christian Political Action said, "When the Christian majority takes over the country, there will be no satanic churches, no more free distribution of pornography, no more abortion on demand and no more talk of rights for homosexuals. After the Christian majority takes control, pluralism will be seen as immoral and evil and the state will not permit anybody the right to practice evil."

Dan C. Gore of the Moral Majority — now called the Liberty Federation — said, "We better forget about all these civil rights which have done nothing but destroy society and create anarchy. They're really not rights at all, but lusts and wants."

If these people were running the U.S., the world would be a far more dangerous place than it already is. The frightening thing is that these people already wield an enormous power. Televangelism is a $2 billion-a-year industry.

Joyce Nelson writes in *TV in the Nuclear Age*, "With the Jesus network comprising over two hundred full-time religious TV stations, 1,134 radio stations, and the expanding cable and satellite hookups, the TV Holy Spirit is broadcasting to over sixty million North Americans on a daily basis, and to countless millions across the planet. Praise the Lord! As sociologist Jeffrey Hadden, author of *Prime Time Preachers*, says, the TV evangelists 'have greater unrestricted access to media than any other interest group.'"

These groups have every intention of using the best available technology to manipulate people. The power of the television medium will be used to spread the word of God. In fact, in a certain sense, the television itself becomes God. When one listens to Jerry Falwell:

> It is easy for people today who are violating God's law and man's law to ridicule those who oppose them by simply saying, "That fellow's repressive; he is suggesting a return to where America was fifty years ago, morally." That is exactly what I am proposing, morally. Not technologically. I certainly am very much a progressive person. If you come to our ministry and visit our complex and see the kind of innovative and up-to-date procedures we use in everything we do, you'd never accuse me of being against progress. But there's a vast difference between technology and theology.

one remembers Joseph Goebbels, propaganda minister for Hitler:

> National Socialism never rejected or struggled against technology. Rather, one of its main tasks was to consciously affirm it, *to fill it inwardly with soul* . . . While bourgeois reaction was alien to and filled with incomprehension, if not outright hostility to technology, and while modern skeptics believed the deepest roots of the collapse of European culture lay in it, *National Socialism understood how to take the soulless framework of technology and fill it with the rhythm and hot impulses of our time.*

The Christian Right, both Protestant and Catholic, is very active in the permanent war between the U.S. and the Third World. For all churches, an essential question must be answered. Will they support the oligarchies that run the countries with military support from the United States, or will they support the people?

There has always been a tension in the Christian world between those who believe that the Church must walk with the poor, as did Christ, and those who are concerned about personal salvation. In his *Nationalism and Culture*, Rudolf Rocker wrote that "Christianity had begun as a revolutionary mass movement, and with its doctrine of the equality of men before the sight of God it had undermined the foundation of the Roman state. Hence the cruel persecution of the followers."

However, Christianity became a state religion when the Roman Emperor Constantine converted in 495. The Catholic Church increased its temporal power, ultimately becoming the most important political entity in Europe by the eleventh century under Gregory VII. The principal ideology was reflected in Augustine's *City of God*, which maintained that Christianity was not bound to oppose the evils of the world, since "all earthly things are transitory," and "true peace has its abode only in heaven."

Despite this backlash, the spirit of equality inspired by the gospels fueled many radical sects during the thirteenth to sixteenth centuries, where peasants tried to create just societies. It was out of these movements that Protestantism grew. Unfortunately, the problems of the European poor were not resolved by the Reformation as Luther blessed the German princes when they slaughtered starving peasants.

In the post-World War II decolonization period, the Catholic Church lost many followers. In response, a certain liberalization occurred within it. Vatican II (1962 - 1965) called for the Church to be the Church of the people, and this liberalizing trend reached a peak in the hierarchy with the Latin American Bishops Conference in Medellin, Colombia in 1968, which promoted liberation theology, according to which, "Sin . . . may also be institutional; where there are social, economic or political structures that violate one's personhood, reduce one's humanity, or prevent one from living a less than fully human life, the church has an obligation to condemn those structures, people have the right to work to change them and the church must accompany them in that process."

Protestant churches have also been under similar pressure. For example, the Lutheran Church now talks of the theology of life, similar to liberation theology.

Christian base communities were set up throughout Latin America, giving hope to the poor peasants. For the powers that be, this became an unacceptable threat. For example, in 1969, Nelson Rockefeller wrote a paper on Latin America, saying that "America must seize the ideological initiative."

The Christian Right has done its utmost to respond. For example, in 1979, the Sandinista overthrow of Somoza sent tremors throughout the Catholic Church. In the Sandinista junta were three worker-priests. John Paul II told them that they must choose between saying mass and participating in politics. Replying that the Church *is* the people, they remained with the Sandinistas. The Church hierarchy in Nicaragua, led by Archbishop Obando y Bravo, thoroughly discredited by its support for the Somoza regime, has supported the extreme right wing in Nicaragua.

The Catholic Right and the Protestant Right share Augustine's basic premise: the Church should help people reach personal salvation, and should not worry about what happens on Earth. There is a direct correlation between looking for personal salvation and accepting the status quo. Those who rock the boat by questioning institutions are labelled "communists."

Although they usually run parallel courses, there are direct links between the Protestant and Catholic Right. Let us look at Pat Robertson. Tom Harry and Deb Preusch write in *The Central American Fact Book* that Robertson's Christian Broadcasting Network (CBN), based in Virginia Beach, Virginia, broadcasts to 25 countries, including those in Central America.

During the regime of Rios Montt — him self a member of El Verbo, affiliated with the Gospel Outreach Church of Eureka, California — in Guatemala (March 1982 - August 1983), CBN sent agricultural and medical technicians to help plan "model villages" for the Guatemalan military. Model villages were a concept invented by the U.S. during its invasion of Vietnam. Peasants, the base of support for the guerillas, would be relocated into concentration camps where they would be under permanent surveillance. Many of the villages were set up with the support of the Wycliffe Bible Translators/Summer Institute of Linguistics, the largest Protestant missionary group in the world.

In *Gift of the Devil: A History of Guatemala*, Jim Handy writes: "By the end of [1982] up to 200,000 refugees had fled to Mexico and somewhere between 300,000 and one million peasants had fled their villages and were surviving in the mountains or in the ghettos of Guatemala City. Monitoring newspaper accounts only, Amnesty International reported that the Rios government had been responsible for at least 2,000 civilian deaths between March and September 1982."

Robertson is a former W.R. Grace official in Central America. W.R. Grace is a large U.S. chemical company, and its president, J. Peter Grace, is President of the American Eastern Association of the Sovereign Military Order of Malta (SMOM — the Knights of Malta). Grace played an important role in Project Paperclip, which brought more than 900 Nazi scientists to the United States at the end of World War II.

The rocket scientists became the core team in the development of intercontinental ballistic missiles and in the Apollo missions. Otto Ambros, chemist and a Director of the notorious I.G. Farben Company which supplied gasoline and rubber for Hitler's war effort, also came over. Ambros was convicted of slavery and mass murder at Nuremberg for his role in the construction of the I.G. Farben plant in Auschwitz, which used slave labor. The workers were never fed, and worked until they dropped dead.

This should not be considered an isolated event: in *Trading With the Enemy: An Exposure of the Nazi-American Money Plot, 1933-1949*, Charles Higham gathered evidence through the U.S. Freedom of Information Act that Chase, Ford, Texaco, Standard Oil of New Jersey, I.T.T. SKF (Ball Bearings), General Aniline and Film, Sterling Products, and General Motors supported the German war effort *throughout* World War II, including supplying military secrets and petroleum.

SMOM is a little-known organization which has represented the most reactionary elements of the Catholic aristocracies of Europe for well nigh 1000 years. They fought in the First Crusade, and occupied Jerusalem for many years until being kicked out in 1187 by Saladin, the sultan of Egypt and Syria.

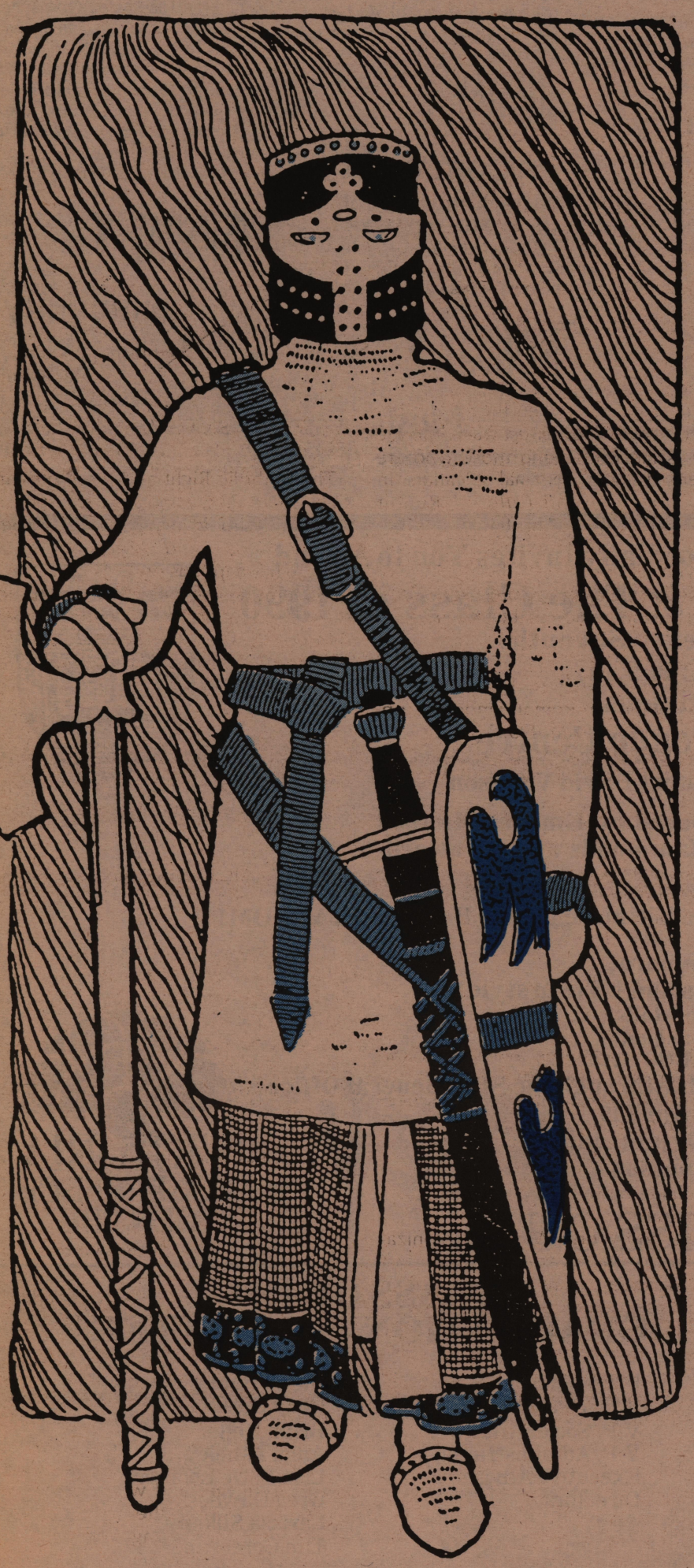
With more than 10,000 members in 42 countries, the Knights are organized as the world's only sovereign nation without its own territory. SMOM can move its aid through diplomatic pouches without going through customs because it has ambassadors in 40 countries.

It was Franz von Papen, a SMOM member, who persuaded President von Hindenberg to give the German Chancellorship to Hitler in 1933. Von Papen became the Vice-Chancellor. After the Anschluss, the German annexation of Austria, he became Ambassador to Austria (1938 - 1939). Later, he became Ambassador to Turkey (1939 - 1944).

After the war, the CIA placed Reinhard Gehlen, the former head of SS intelligence in Eastern Europe, as head of what was to become West German intelligence. Reinhard Gehlen was granted one of SMOM's highest honors.

SMOM, the OSS (precursor to the CIA), various parts of the Vatican, including the future Paul VI, Croatian fascists who had participated in the genocide of Serbs during the war, all worked together to get key Nazis out of Europe through the "rat line" to Genoa, to send them to Latin America.

Josef Mengele, the "Angel of Death" of Auschwitz, went to Paraguay. Klaus Barbie, the "Butcher of Lyons," went to Bolivia. Walter Rauff, inventor of the Nazi portable gas chambers, went to Chile. They and many others set up the *Kamaradenwerk*, a network of former Nazis in Latin America.



Barbie was a key figure in the 1980 Bolivian coup installing Garcia Meza. His support came from the neo-Nazis in Argentina, as well as the state-owned German armament firms. Garcia Meza's government was full of drug-runners, and had active support from the Confederation of the Associations for the Unification of the Societies of the Americas (CAUSA), a political arm of Sun Myung Moon's Unification Church. CAUSA supports all sorts of reactionary activities throughout the world, including being the brains behind B.C.'s Share Our Forests and Share Our Resources.

Rauff became a torture expert after the CIA-prepared coup in 1973 installing Augustin Pinochet. When this coup was being prepared, it was clear the Chilean military was not prepared to govern Chile. So experts had to be trained. This was done by Opus Dei, the secret society which has replaced the Jesuits as the ideological arm of the Vatican.

Opus Dei played an important role in Franco's Spain, and controlled half of Franco's Cabinet and about a third of his legislature in 1965. According to Fred Landis of *Covert Action Information Bulletin*, "The ideal Opus Dei recruit is a male, young, upper middle class, Latin (Spanish or Latin American), university educated, technocrat. Inductees are let in on the secret that they are being trained as a technocratic elite which will inherit the earth from ideologues."

The Jesuits, created in response to the Reformation, have traditionally played the role now played by Opus Dei, i.e., as ideological shock troops who would represent the interests of the Papacy. More recently, many Jesuits have accepted the tenets of liberation theology, and are no longer deemed reliable by the pope. Traditionally not subject to direct control, the Jesuits were, for the first time, forced to accept a leader designated by the Pope. He is an Opus Dei member.

If we come back to the Protestant Right, the Wycliffe Bible Translators (WBS — their name in the U.S.) or the Summer Institute of Linguistics (SIL — their name elsewhere) works throughout the Third World, and has played a key role in the destruction of indigenous societies.

A 1971 SIL communication gives an idea of their missionary work: "God uses military troops, but He has other methods also. God turned the tables in Indonesia on the eve of a Marxist revolution, and the spiritual response of thousands turning to Christ has been tremendous. Cambodia put all missionaries out of their country in 1965, and it seemed God's work there was finished. Suddenly — a coup d'etat and a new responsiveness to mission work." Turning the tables in Indonesia was the U.S.-backed military coup of Suharto which was immediately followed by a massacre of 500,000 - 1,500,000 peasants, depending on whose figures are used. The coup in Cambodia set up Lon Nol, who was complicit in the U.S. mass bombing of Cambodia.

Noam Chomsky and Edward Herman write about the role of SIL in Bolivia: "The standard missionary technique when an uncontacted group is found is to leave gifts along forest paths to draw the Indians to the mission compound, where 'often at the end of a long journey, far from the Indian's source of food, his fish, his game, [the trail] comes abruptly to an end.' The Indians are then taught that they must work for money on local farms and they agree 'when they realise that there's no going back,' according to the head of SIL, an official of the [Bolivian] Ministry of Culture and Education."

The rise of the religious right, in both its Protestant and Catholic forms, is a dangerous force which must be reckoned with. The ability of religious leaders to manipulate people to destructive ends should be obvious just by watching Khomeini's Iran and the rise of ultra-Orthodox Jewry in Israel under Kahane, who wishes to expel all Arabs from Israel and Palestine. Gilead may not be far away. □

Engineering newsletter

cont'd from page 7

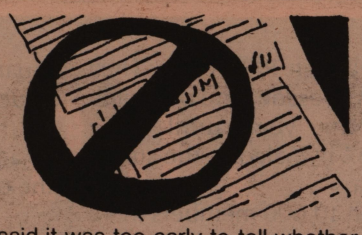
is definitely not representative of our program."

UBC's Native Student Society, the students union, and administration have all denounced the newsletter.

"Certainly, the people in the [president's] office find it distasteful and disgusting and are asking how can we stop this from repeating itself," said UBC vice-president K.D. Srivastava.

The UBC president has the power to refuse to collect fees for a society that publishes racist, sexist, or homophobic material. This could apply to the engineering student council's $32,000 in student fees.

UBC vice president Daniel Birch



said it was too early to tell whether the council would lose its funding.

Engineering student council president Darren Sanders said the application form, and several similarly offensive jokes were mistakes. "We are not trying to defend what's happening, but are taking quick action."

Sanders said the council executive has decided to issue a letter of apology.

Sanders hoped the university would not withdraw funding and take into account the speed with which the engineering student council is trying to rectify the problem. □

Fountain

cont'd from page 3

Most students questioned were unaware a fountain is being built, and their reaction generally negative.

"We didn't know what was going on," said two students, "But we think it's pretty bad. It's a waste of money. They could put the money into a lot of better things like decrease the tuitions that are going up every year or scholarships or something more useful. This is bullshit."

"This is the wrong time of year to do this," said another student, "What with exams coming up. With the nice weather, everybody wants to come out and sit here — I liked the steps, I didn't think anything was wrong with it before."

Said another, "If it's a donation, and there's nothing else to it, then why not? The schools got to go through construction; it needs the buildings and developement. But the rowing program sure could use three hundred grand!"

"It's a waste of money," said a student who signed the petition. "I have classes in A-wing of Clearihue and all semester long we have had trouble just trying to hear the professor."

"If people are going to donate money," the student continued, "It should go to something useful. They could have put it into a scholarship or something instead of building a fountain. Campus beautification can only go so far." □

Faculty

cont'd from page 3

Fleming received his undergrad degree at UBC, where his father is a science professor. Although he did not have his tuition paid by the university, Fleming said children of professors get plenty of encouragement otherwise.

"This is just a cop-out," said Fleming. "There's inadequate funding for education in general and therefore for faculty as well. But instead of biting the bullet and fighting for the funds they need and deserve, they're going for these pathetic little benefits."

He said implementing a policy to pay for post-secondary education of the children of professors would create two classes of children: those who pay and those who don't.

"There's something very wrong with this, and if the faculty can't see this, I'm very disappointed."

Bob McQueen, VP Finance at UVic said implementation of the policy has been discussed, but the BOG is currently not prepared to grant it. □

BILLBOARD

THURSDAY 29

— University —

LA BAL DES VOLEURS performed by the "Troupe du Tiens!" comes to Cinecenta at 4 p.m. Performance will be in French

— Podium —

DEPARTMENT OF BIOLOGY presents Dr. Russ Fernald on "Seeing through a growing eye: from Africa to opsin mRNA in an African cichlid fish"; 3 p.m. in Cunningham 146.

— Community —

FREEDOM OR SURRENDER is a panel discussion on the Nicaragua elections presented by the Victoria Central America Support Committee and Tools for Peace; 7:30 p.m. at St. John's Church Hall at Quadra and Balmoral. For more information call 385-1324 or 479-9786.

FRIDAY 30

— Music —

FRIDAYMUSIC presented by the School of Music at 12:30 p.m. in the Recital Hall features selections by student composers.

HIGH SCHOOL CONCERT BAND INVITATIONAL, First Annual, hosted by the UVic Wind Symphony features two outstanding High School bands at 8 p.m. in the University Centre Auditorium. Admission is free.

— Community —

PEACE WITH OUR PLANET by Douglas Roche is a lecture presented by the World Conference on Religion and Peace, Victoria Chapter at Camosun College, Fisher Building Room 11 at 7:30 p.m. Admission is free.

SATURDAY 31

— Music —

FACULTY RECITAL, School of Music, features soprano Susan Young and pianist Nancy Sheeley, 8 p.m. in the Recital Hall.

— Community —

POETRY, PROSE AND PAINTINGS by Joseph Keppler, Richard Vick and Jay McLaughlin with an open mike are featured at Ad Lib . . . A Cafe, starting at 8 p.m. Admission is $2.50 at the door.

SUNDAY 1

— Community —

NINTH ANNUAL BOOK SALE sponsored by the YM-YWCA Y Service Club begins at 10 a.m. at 880 Courtney. Phone 386-7511 for more information.

MONDAY 2

— Music —

ELECTRONIC/COMPUTER MUSIC is featured in a concert presented by UVic School of Music faculty composers, performers and guests at 8 p.m. in the Recital Hall.

— Community —

UKRAINIAN TRADITIONS are emphasized as Easter approaches and the Ukrainian Canadian Cultural Society of Vancouver Island is offering classes in Intermediate and Advanced Ukrainian embroidery; 1 p.m. and 7 p.m. at the Ukrainian Culture Centre, 3277 Douglas Street. To register, phone 386-4525 or 592-3691.

TUESDAY 3

— Community —

TRIAD SOCIETY for Truth in Adoption meets at 7 p.m. at the Native Friendship Centre, 533 Yates St. (second floor). Call 598-9887 for more information.

cont'd on page 19

The 1990 Graduation Committee Cordially Invites You to Attend

The Graduation Gala of The Class of 1990

Friday, April Twenty-Seventh
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at the prestigious
Victoria Conference Centre

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DINE: On a culinary feast prepared by Empress Hotel's Executive, Chef David Hammonds and his award-winning kitchen team

DANCE: To the riveting rock of the Ultimate Dance Band — SKABOOM!!!

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7:00 p.m. Banquet
9:00 p.m. SKABOOM!!!
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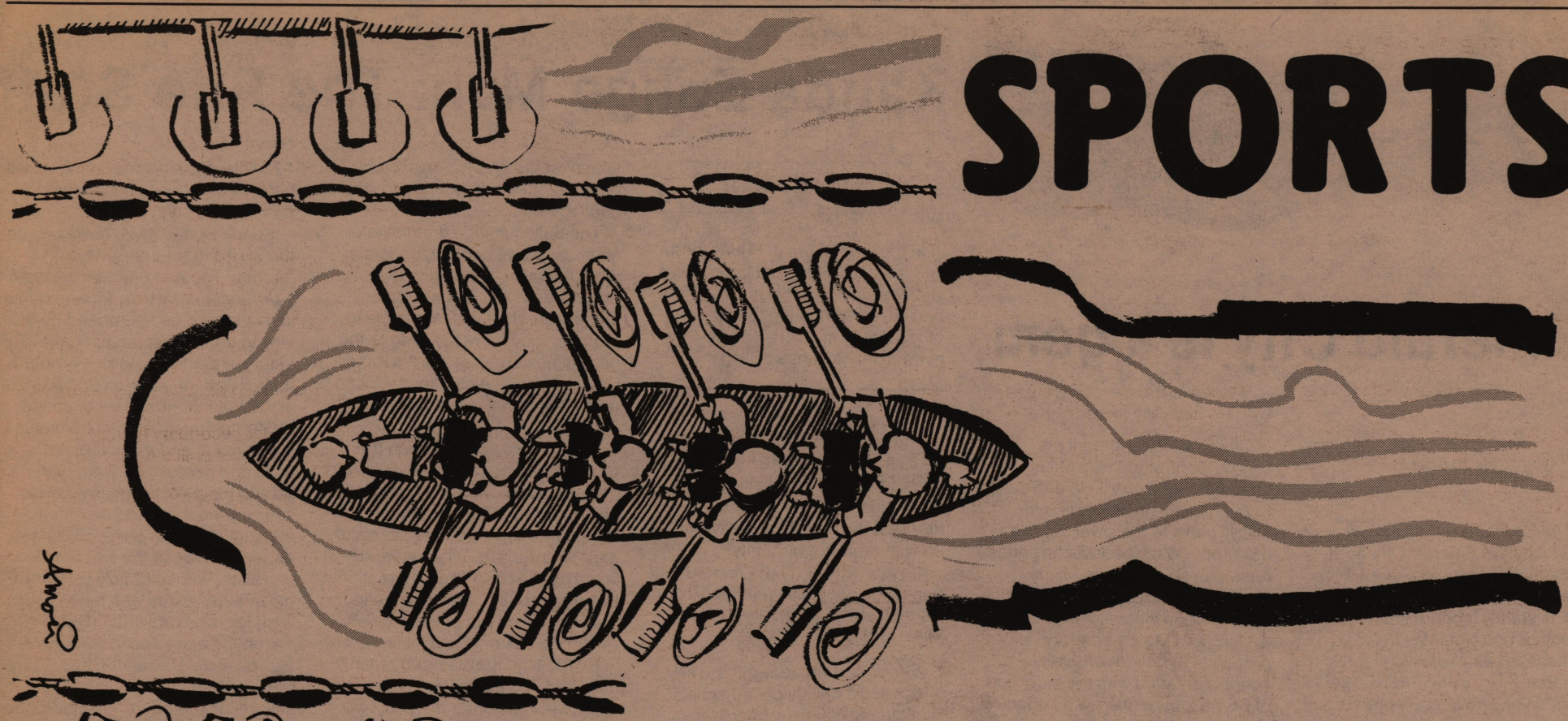
For information call 721-8370



SPORTS

Vikes swimming
Championship medal scoop

by Simon Bicknell and Greg Streppel

Despite two controversial disqualifications, one gold, two silver, and two bronze medals were won by the eight member Varsity swim team who went to the CIAU championships in Sherbrook Quebec.

Brett Regan, a rookie, upset the Commonwealth Games bronze medalist to win the gold in the mens 400 metre freestyle. His time of 3:51.9 bettered the six year-old Vikes record set by 1984 Olympian Wayne Kelly.

Greg Streppel, a fourth year student in Biochemistry, was third in the same event in 3:53.0.

Streppel and Regan came fourth and fifth in the demanding 1500 metre freestyle.

Anne Barnes was the top Vike winning two silver medals in the 100 and 200 metre backstroke and an unexpected bronze medal in the 200 individual medley.

Lisa Woods was fourth in the 200 individual medley and fifth in the 400 individual medley.

Paul Block placed seventh in the competitive 200 metre butterfly.

Simon Bicknell placed second in the consolation final of the 100 metre backstroke, but was disqualified after qualifying for the 200 metre backstroke final.

Peter Viszolyi, Vikes coach, disputed the ruling with a written protest citing inconsistent and biased officiating by stroke and turn judges in the backstroke event.

Viszolyi also criticized the disqualification of the men's 800 metre freestyle relay team, a sure medal winner.

Jeff Ratcliffe also boosted the Vikes team effort with strong performances in both breastroke events.

Viszolyi was pleased with the Vikes performance despite half the team's slow recovery from food poisoning suffered at the National Championsips in Saskatoon the previous week. □

Rowing victories at UBC

by Hamish McInnis

The UVic Rowing team had yet another exceptional showing last weekend.

The UVic team, considered the nation's premiere rowing program, entered 13 of 15 events and won eight of them.

The UBC regatta held on Burnaby Lake was attended by UVic, UBC, and the University of Western Washington.

Victories for UVic came in the men's and women's open four, the men's and women's open pairs and the men's and women's varsity eights.

Kirsten Barnes and Brenda Taylor won the women's open while Steve Stamp and Chris Spooner won the men's open.

Coach Rick Crawley was most impressed with the women's junior varsity eights victory.

"They are a young bunch with little experience, their eight-second victory over UBC looks very good for the future. They are getting better with each race putting distance between themselves and UBC," said Crawley.

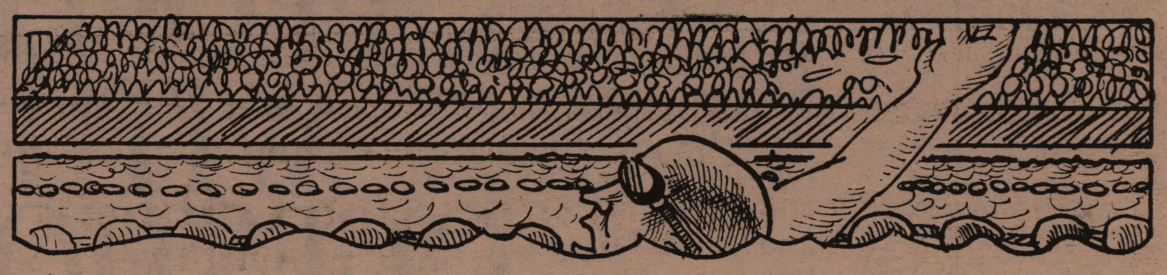
The future Crawley is referring to is this season's ultimate regatta in San Diego from April 2 - 9.

Last year UVic won the San Diego event which pits the U.S., the Soviets and the UVic team in a four day competition.

The team will spend three days training in Los Angeles prior to the regatta.

Crawley is confident the team will be a serious contender for top spot at the San Diego competition.

This weekend the club takes on Oregon state and UBC on Saturday at Elk Lake. □



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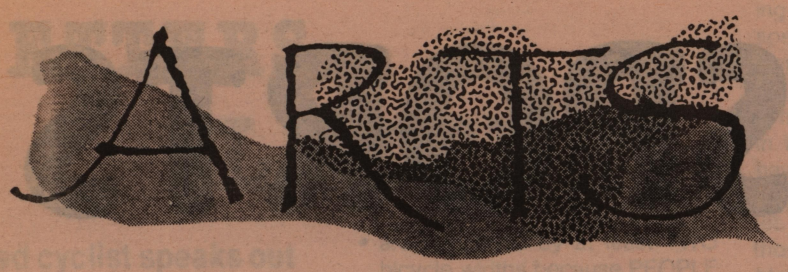

Emerald City is a gem

by Jo Foley

The Belfry Theatre's season end production of *Emerald City* both dazzles the eye, and engages the intellect.

The starkly modern set recalls the opulence of its *Wizard of Oz* namesake, with sparkling tapers suspended from the ceiling. My companion and sibling appropriately commented that the tapers seemed to be a reference to the Damocles myth, in which the king's throne is overshadowed by a sword suspended by a hair.

Colin's wincing integrity is sharply contrasted with Mike, the epitome of crass. Mike's dedication to bringing the inane and superficially banal to the silver screen, (his proposal for a television series reeked of an Australian *Miami Vice*), seems an accurate reflection of Hollywood innovativeness.

Colin and Mike's contrary approaches to their collaborative script is coupled with the story line of Elaine's promotion of an obscure novel. This play reinforces the predominance of the mediocre, and simultaneously raises questions about the nature of "success", while not compromising wit.

The spare set decoration allows no distraction from the main emphasis-the script. Despite the understandable opening night misfires, the script was delivered up with rapid fire certainty.

Set in Australia (Oz), Emerald City traces the ascension and decline of a script writer, Colin, his partner Mike, and his wife Elaine.

Stellar performances in the key roles, and a briskly paced script, combine to leave the impression of *Emerald City* as resoundingly gemlike. □

Emerald City runs until April 7 at the Belfry.

Kanda Bongo Man: The Rite Stuff

by Daniel Hughes

In the wee hours of Friday morning, the dance floor of Harpo's was jammed with sweaty shuffling bodies, all competing for just another inch of precious space. Some gyrated madly, arms flailing in space, some barely moved, while others hipped and hopped to infectious rhythms.

The only common denominator amongst these bopping bodies were the miles-wide grins they all proudly bore, for at that moment these were the luckiest people in Victoria -they were listening to the good-times tunes of Zaire's Kanda Bongo Man, an eight piece African dance band that is now based in Paris.

Just the previous evening the group played in Columbia, and by mid-afternoon Thursday it was still unclear whether or not Kanda Bongo Man would be able to make their Victoria date. They were delayed by the bane of all international touring groups (especially those that look a little out of the ordinary), American customs and immigration.

By the time Kanda Bongo Man finally took the stage it was after midnight, but in the interim the crowd was ably entertained by Victoria reggae favourites Azad. In a long set that extolled the virtues of ganja use and environmental awareness, Azad also had the floor packed with patrons slowly and sensuously swirling and swaying.

Kanda Bongo Man, however, demanded a more energetic response. The band, tired from their inter-continental trek, looked genuinely pleased and surprised by the strong crowd response. Good-natured hoots and hollers greeted their arrival, and Kanda Bongo Man made them dance, dance, dance.

Strong, lovely African harmonies, a lyric guitar and a backbone of bass and percussion were highlighted by the four vocalists, who spurred the audience on with a sterling display of dance. This was especially true of the two female vocalists, whose tribally flavoured movements made one think of -or wish for- a fertility ritual. They inspired the audience to even greater expressions of abandon and Dionysian revelry.

Early next morning Kanda Bongo Man was off again, winging their way eastward. One can only hope they find the time to return to Victoria in the not too distant future. □

YOUR 1989 INCOME TAX RETURN

PEOPLE WITH QUESTIONS

WHERE CAN I GO FOR HELP WITH MY TAX RETURN?
At tax time, many people have questions about how to complete their return and what information slips to include. The ~~first~~ place to look for answers is the General Tax Guide that comes with your return. It gives you step-by-step instructions, and helpful tax tips. But if you still have questions, Revenue Canada offers a variety of services to help you.

WHAT KIND OF SERVICES ARE AVAILABLE?
Revenue Canada offers phone enquiry services with extended hours during the peak tax return weeks. Check the back pages in your General Guide for numbers and hours in your region. For people who require special assistance, there's a program in which volunteers, trained by Revenue Canada personnel, help those who can't leave their home. There's a special toll-free number listed in the General Guide for people with hearing disabilities, using a Telephone Device for the Deaf, and there are audio and large print guides for those who require them.

WHAT GUIDES DO I NEED?
Revenue Canada produces a variety of special guides for people with different income situations. There's an employment expenses guide, a guide for pensions and one for new Canadians, to name a few. Check the list in your General Guide. If there's one you need, contact your District Taxation Office or call the special "request for forms" number listed there.

WHY SHOULD I FILL OUT THE GREEN FORM?
The proposed Goods & Services Tax, now before Parliament, has two main objectives: to make Canada more competitive and to improve the fairness of the tax system for all Canadians. The plan includes a new credit to offset part or all of the tax for lower or modest income households. To find out if you qualify, fill out the green form that comes with your 1989 tax package. Even if you don't have to pay income tax, it's important that you send in the green form. If you qualify for the Goods & Services Tax Credit, you could receive credit cheques every three months, starting this December 1990.

WHAT IF I HAVE QUESTIONS?
Check your General Tax Guide. It has most of the answers you'll need. If you still have questions, contact your local District Taxation Office by phone or in person, and talk to the people at Revenue Canada Taxation. They're People with Answers.

PEOPLE WITH ANSWERS

Revenue Canada Taxation
Revenu Canada Impôt

ARTS

Jane's addiction: a meta-review

Keith Shaw photo

by Andy Stonehouse

I always thought I heard somebody walking behind me — and then I realized it was my new corduroy pants.

Let me preface this review with an explanation. I like Jane Siberry very much, I have all of her records (except for *The Walking*, and I avoided that one because the songs were all nine minutes long), and I respect her as a highly worthwhile and talented Canadian performer. I was also enormously happy to discover that she was going to be making a return appearance in Victoria, at the very cozy Harpo's Cabaret.

Somewhat naively, I figured that with her university roots and her college radio sound, Siberry might be available for an interview. You know, some basic questions on success in Canada, thoughts on her contemporaries, what she thinks about someone like Alannah Myles. I didn't figure that it would be like trying to get an interview with Anne Murray.

Siberry's entourage told me she was too busy. Fine, I thought, just fine. Siberry's big time now, her management is in Hollywood, she doesn't talk to the university kids. I tried not to let this faze my review.

As I joined the terribly civil, capacity crowd on Monday night, I realized that it would be hard to dislike Siberry, even if she is too busy for an interview. Siberry's music is so stunning and her voice is so beautiful and melodic-well, it's hard to hate someone who sounds as good as she does.

Siberry's nearly two hour set was composed almost exclusively of material from her most recent album, *Bound By the Beauty* — a sound that gets back to the folk roots of her first album. The stripped down and openly emotional feel of the new songs were perfectly re-created for us by her bare essentials band: Siberry on guitar and piano, the very talented Ken Myhr on guitars, and the Shuffle Demons' Teddy Borowiecki on piano and accordion. Three people on stage, no synthesizers, no drummer. Three people was all it took.

Beginning with a song from Tom Waits' *Swordfishtrombones* album, Siberry and her band ran through a very warm and moving selection of her new numbers, "La Jalouse," "Everything Reminds Me of My Dog," and "Hockey." No flashpots and no dancing, only three figures on a dimly lit stage. But the sound was totally captivating, a blanket of subtle sonic persuasion, and at the forefront her wonderful voice.

The simplicity of the arrangement evoked the clarity and the strength of her new songs. She's not quite k.d. lang on stage, and some of her early show single-arm swaying may have scared some of the audience into thinking that all Ontario female art-folk-rock artists emote like Mary Margaret O'Hara, but she was far from boring. She didn't create a real rapport with the audience, but the music was too beautiful and gripping to call her an ice maiden. Siberry's music is, by its very nature, kind of introspective and brooding, but her performance belied that.

When a chorus or two of "Georgie Girl" slipped into a guitar and accordion version of her song "Mimi on the Beach," we realized that she could even poke a little fun at her previous synthesizer-y self. It was a nice light moment, and it helped cap an evening of wonderful music.

Siberry puts on a great show. Now she's off on a tour of the U.S., with dates in Australia, New Zealand, Japan and Europe, with k.d. lang. They're sure to be just as impressed as I was. After ten years , I guess Siberry is receiving the exposure she deserves. Too bad she doesn't talk to university papers anymore. □

Jazhedz

by Jo Foley

Describing jazz as "North America's classical music," Casey Dennis of the jazz quintet the Jazhedz, emotes a tangible intensity.

The five piece group, consisting of Dennis(leader, arranger, composer, and acoustic bass player), Joe Huron on guitar, Peter Thompson on saxophone, Daniel Lapp on trumpet, and Josh Dixon on drums, performs on alternate Mondays at the Fernwood Inn.

Performing a wide array of originals and jazz covers, including covers of Miles Davis, Thelonius Monk, Art Blakey, and Coltrane, the Jazhedz emphasize the "hard-driving" arranged style of the 1950's and 1960's.

The band appeals to both the connoisseur, and the uninformed, (as my membership in the latter will attest.) The "hard bop" style has an instaneous effect on the listener, and the seemingly improvised directions inject the music with a sense of playfulness.

The Jazhedz appear at the Fernwood Inn, 1302 Gladstone, Monday April 2. □

Anne gets panned

by Ross McLaren

Pop dance is not the word that comes to mind when discussing the Royal Winnipeg Ballet. But, after watching their long awaited performance of *Anne of Green Gables* Sunday, pop is probably the kindest word of all.

This easy viewing, easy listening dance, could and should be called pablum for the people. Choreographed by Jacques Lemay, some dancers spend as much time acting as they do dancing. And when they do dance only the characters Anne and Gilbert (danced by Laura Graham and Jorden Morris) are forced to work for their pay.

This isn't to say nothing is right with *Anne*. Graham was marvellous, bringing a youthful innocence to her acting and dancing chores. The set and music were matched wonderfully, for a touchy-feely good kind of show. And the costumes were smashing.

So if it feels good what's the gripe? Nothing if you think ballet should have little substance. And nothing again if you think lite ballet (like the beer) is appropriate to celebrate the RWB's 50th anniversary. Sure, *Anne of Green Gables* is a Canadian classic novel. And sure the music composer, Norman Campbell, boasts an Order of Canada. But compared to previous RWB works, like *Romeo and Juliet* and *Concerto Barocco*, *Anne* doesn't stack up.

The first half of the evening was more successful. The modern dance *Sequoia*, choreographed by RWB's Mark Godden, was a hit combining intense feeling with intricate movements. Danced in primitive-style costumes to melodramtic music, *Sequoia* moved both audience and dancers alike.

The first piece, *Paquita*, was another strong ballet, if only for the excitement of seeing Evelyn Hart and Stephen Hyde make magic. Hart, one of the world's top dancers, was stunning as the gypsy who saves the life of a French officer in Spain during the Napoleonic era □

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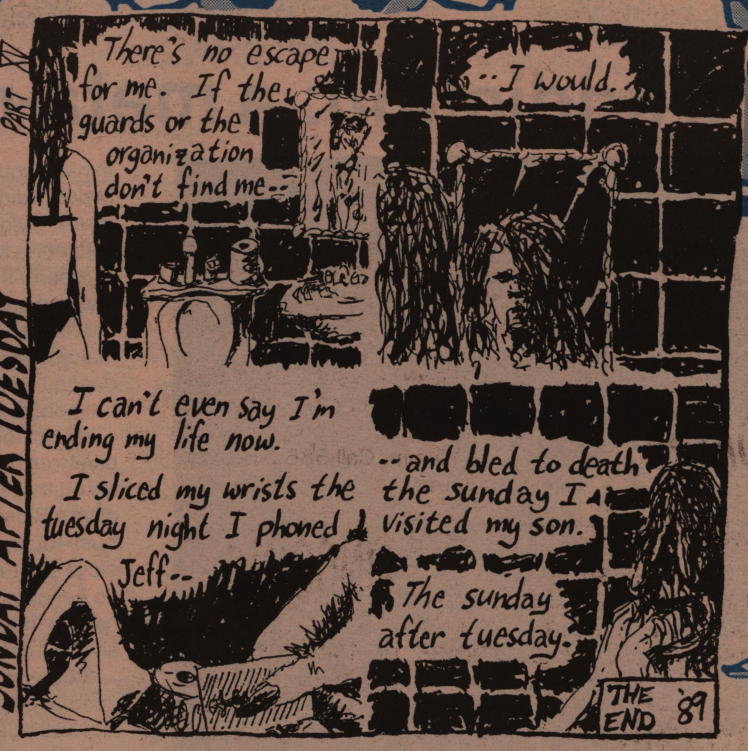
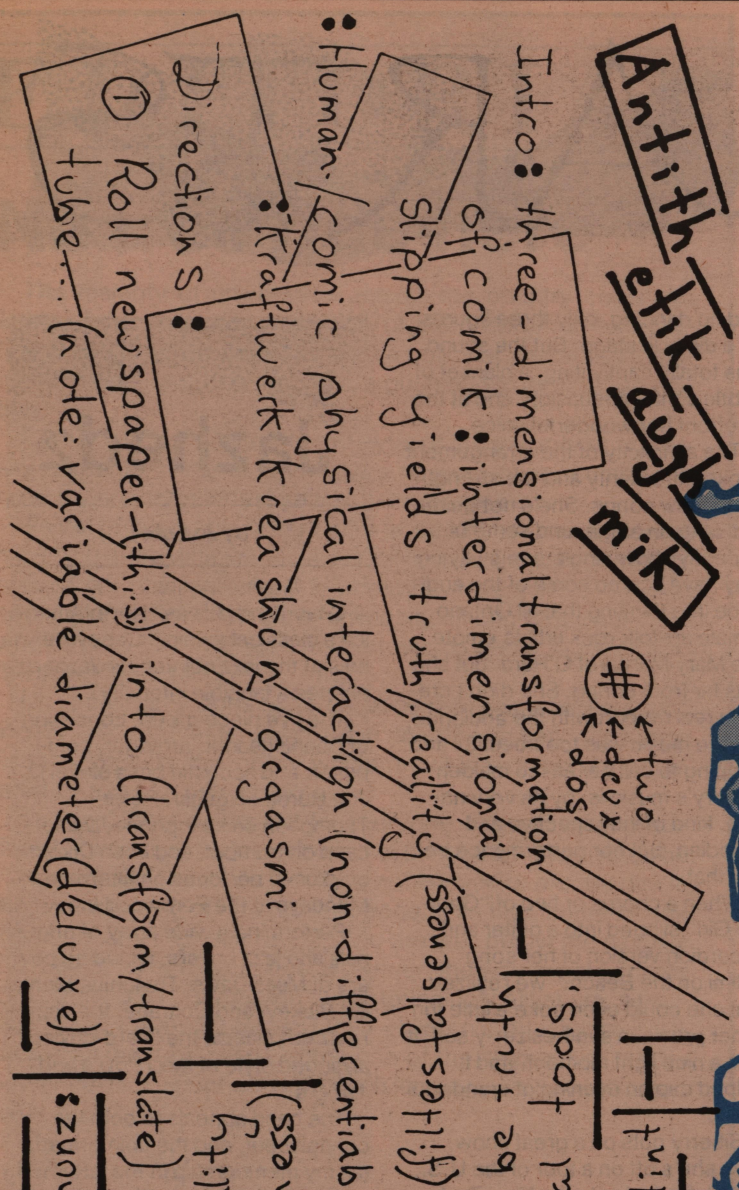
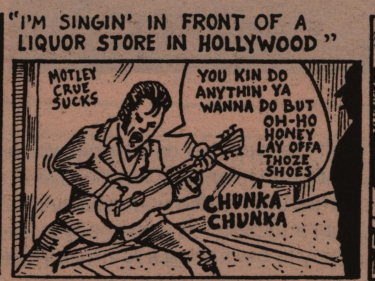
COMIX


SUNDAY AFTER TUESDAY
PART
There's no escape for me. If the guards or the organization don't find me--
--I would.
I can't even say I'm ending my life now.
I sliced my wrists the tuesday night I phoned Jeff--
--and bled to death the sunday I visited my son.
The sunday after tuesday.
THE END '89




"I'M SINGIN' IN FRONT OF A LIQUOR STORE IN HOLLYWOOD"
MOTLEY CRUE SUCKS
YOU KIN DO ANYTHIN' YA WANNA DO BUT OH-HO HONEY LAY OFFA THOZE SHOES
CHUNKA CHUNKA

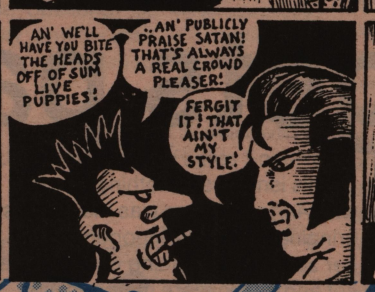
HEY THIS AIN'T NO CHARITY BENEFIT!
TOSS ME SUM COINS OR MOVE IT ALONG, MISTER
RENT-A-ELVIS
BOYCOTT ELVIS
I COULD BE WORTH ALOT MORE TO YOU THAN A LITTLE POCKET CHANGE

Y'SEE... I'M OSWALD J. SLEEZEBAG, RECORD PRODUCER
AN... I THINK WITH A LITTLE WORK YOU COULD MAKE MILLIONS
ELVIS DRUG MART
WOW! THAT'D BUY A LOT OF BOURBON!

"SO I WENT TO HIS STUDIO"
YA PLAY GOOD.. BUT WE GOTTA DO SUMTHING ABOUT YER IMAGE.
FIRST YOU GOTTA DROP THIS ELVIS WANNA-BE ACT
ELVIS WANNA-BE
GUNS AND R

YOU'LL HAVE TO PUT ON SOME MAKE-UP
AN' GROW YER HAIR TO YER ANKLES
AN' YOU'LL HAVE TO GET SUM TATOOS! THAT BUILDS INSTANT CREDIBILITY
METALLICA KILLS
TATOOS?

..NOW ABOUT THIS SONG.. WE FIGGER IF YOU SAID FUCK OR SHIT A COUPLE OF TIMES YOU'D BE A SMASH!
IT'S THE LINGO OF THE YOUTH
THE VOMIT EATING HEAD BANGERS
HEY! I DON'T FUCKIN' SWEAR!


AN' WE'LL HAVE YOU BITE THE HEADS OFF OF SUM LIVE PUPPIES!
..AN' PUBLICLY PRAISE SATAN! THAT'S ALWAYS A REAL CROWD PLEASER!
FERGIT IT! THAT AIN'T MY STYLE!

SPUNKY
SOMEWHERE ON THE WAY BACK FROM THE UTERUS
GEE SPUNK, DIDN'T THAT KID KIND OF REMIND YOU OF BARNEY?
DOUG!... SWEET, ADORABLE, DOUG!...
David Young & Mo
HAVE YOU GOT SPERMICIDE ON THE BRAIN?!!
SINCE WHEN WERE SPERM AND BABIES RELATED?!!
ANYWAYS, WE'VE GOT TO FIND A WAY OUT OF HERE!
SO HOW WE GONNA BLOW THIS POPSICLE STAND?!
WELL MY FRIEND, IN OUR DESCENT, I'VE GATHERED MATERIALS FOR OUR ESCAPE!
HEY! THESE THINGS AREN'T SO BAD!

HARPO'S

Thurs Mar. 29
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Fri./Sat. Mar. 30/31
Jazzmanian Devils

Mon. Apr. 2
Bughead
(acid house)

Tues. Apr. 3
Jazz Society presents:
Tony Williams Quintet

Wed. Apr. 4
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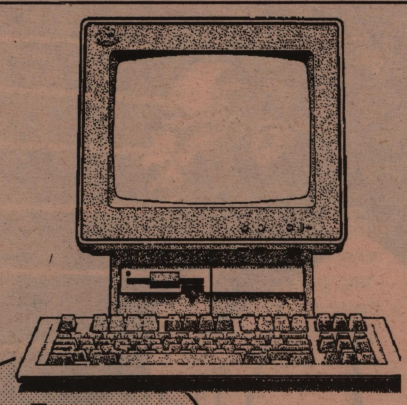

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cont'd from page 14

WALK FOR LIFE is a drop-in walking group for seniors 60-plus offered by Esquimalt Recreation. $3 fee includes seniors swim and Fitness Studio; 1 p.m. at 1149A Esquimalt Road.

55 ALIVE/MATURE DRIVING is a course designed specifically to help older drivers improve their skills. Offered by the Vancouver Safety Council, this course starts now. For more information, call 478-9584.

WEDNESDAY 4

— Podium —

DEPARTMENT OF ENGLISH presents Dr. Jill Mann on "Chaucer and the Woman Question" at 12:30 p.m. in Cle A215.

— Community —

BIODIVERSITY is a continuing series at the Royal British Columbia Museum. "Life in the Sea" is the topic of a presentation given by Gordon Green, Curator of Invertebrates; at 7:30 p.m. at the Newcombe Theatre.

LENTEN PROGRAM presented by Christ Church Cathedral is a series of panel presentations on Christians Making Choices; 7:30 p.m. in Memorial Hall Lounge, 969 Rockland. Tonight's topic is "Sexual Ethics."

THURSDAY 5

— University —

DISCORDIAN SOCIETY Annual General Meeting at 12:30 p.m. in Felicita's. Elections, resolutions, newsletter and social. For more information, phone Scott at 727-0598.

— Community —

LINDA ROGERS, Victoria poet and children's author, is performing at the Sidney/North Saanich branch of the Vancouver Island Regional Library at 7:30 p.m. The Library is located at 10091 Resthaven Drive in Sidney. Call the Area Librarian at 656- 0944 for more information. Admission is free.

SELF-DEFENCE FOR WOMEN, offered by Esquimalt Recreation, starts again at 6:30 p.m. and will run for six sessions. Early registration is recommended. Call 386-6128 for more information.

COMING UP • • •

MAKING TOMORROW is a conference for parents and teachers of young children on Saturday, May 5 at UVic. Deadline for registration is April 6. For information, call 721-1865.

WALTER ZUBER ARMSTRONG presents a "History of Contemporary Music" at the Newcombe Theatre on Friday, April 6 at 7:30 p.m.

BEGINNERS SIGN LANGUAGE is a course being offered by Esquimalt Recreation on April 7 and 8, starting at 10 a.m. Call 386-6128 for more information.

ONGOING

DINOSAUR BUILDING in the Fannin Gallery at the Royal British Columbia Museum to April 24. Produced by the National Museum of Natural Sciences, Ottawa.

FLYING CARPETS by Carole Sabiston opens at the Art Gallery of Greater Victoria, 1040 Moss St., 384-4101. Runs to May 13.

KALEIDOSCOPE THEATRE presents Romeo & Juliet with a twist. This production is set in the Middle East with the lovers caught in the conflict between Israeli and Palestine. Runs to April 7. Student admission is $5.

DEVELOPMENT, a photographic exhibition documenting life in the Third World is presented in The Maltwood Gallery to April 12. Co-sponsored by The Canadian Museum of Contemporary Photography and the Canadian International Development Agency (CIDA).

UVSS SUGGESTIONS There is now a Student Society Suggestion Box at the SUB General Office.

SISTERS FOR NON-VIOLENT ACTION (SNAG) is offering weekly workshops in non-violence for anyone interested. Call the hotline at 382-8378.

— Deadlines —

The deadline for submission of items to the Billboard is Monday, 12:30 p.m. Items are subject to the *Martlet* editorial policy. Inquire at the *Martlet* office, SUB Room 109, or mail submissions to:

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P.O. Box 1700
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SINGLE TAPEDECK "Boom-box". Five-band equalizer. FM/SW/MW radio. Detachable speakers. Line in and cable hook-up. Like new. $75. 598-0070.

1981 YAMAHA XS 400 street bike for sale. In good running order, $500 O.B.O. Phone Steven at 477-0738.

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HOUSE BOAT 32x22, kitchen, bathroom, living room, stove, oven, fridge, wood pot belly heater, patio doors, front deck and insulated. $5500 or best offer. 721-8650. Owner may finance.

DATSUN 240Z silver, good rubber and mechanics, needs some body work. Must sell! 721- 8650.

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MAC'S CYCLE CENTRE for all your cycling needs. 3627 Shelbourne St. (in the plaza) 477- 7612.

NEED HELP WITH a problem at UVic? See the Ombudsperson, Charlene Simon, Tues., Wed. 9 a.m. - 5 p.m., Thurs. 9:30 a.m. - 1:30 p.m.. Room 133 SUB, or leave a message at 721-8357.

TO SUBLET

ONE BEDROOM, furnished apartment. May 1 to August 31. McKenzie and Shelbourne - on three bus routes, 15 minute walk to UVic. Tennis courts. $550/mo. neg. All utilities (heat, hot water, cable, telephone) included. Call 477-4250.

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FOR RENT

HOUSING CRISIS? Two rooms available 200 meters from UVic! $325 per room. All utilities included. Must be seen! Troy - 477-6359.

TWO SPOTS AVAILABLE, one for April 1 and the other for May 1. N/S female to share character home on two bus routs to UVic. Fireplace, six appliances, utilities included. $260/month. 385- 8664.

ROOMMATE WANTED for big, casual student house, 5 minutes from UVic. Available April 1. $225/month, all utilities included. 477-4825.

FURNISHED ROOM in nicely-located quiet home; kitchen privileges; furnishings may include Macintosh computer, compact disc player or stereo. Prefer serious-minded, extremely quiet tenants in science-related program; Japanese or Chinese speaking students especially welcome. Rules: no drinking, no smoking, no drugs, no late hours. Interested students please call 388-5464, pager No.6767.

WANTED

HOCKEY CARDS: Collector buying hockey cards, unopened gum packs, hockey photos, Shirriff coins, etc. Call Peter at 382-0457.

GOING TO EDMONTON or Calgary? A ride would be appreciated if you are leaving April 9, 10 or 11. I could transport your vehicle if necessary. 381-9543.

TWO MATURE students would like to sublet an apartment for the months of May and June. Will consider furnished one or two bedrooms. Phone Greg or Sheila, 384-1508 and leave a message. References available.

HELP WANTED

EASTER SEAL CAMP is seeking energetic, caring young men and women to work as counsellors and program staff with physically and/or mentally disabled persons. May 1 - August 27. Salary $1000/mo. Resumes to Camp Co-ordinator, 3937 Quadra Street, Victoria, V8X 1J5; or call Laurie Bayly at 382-3171 for more information.

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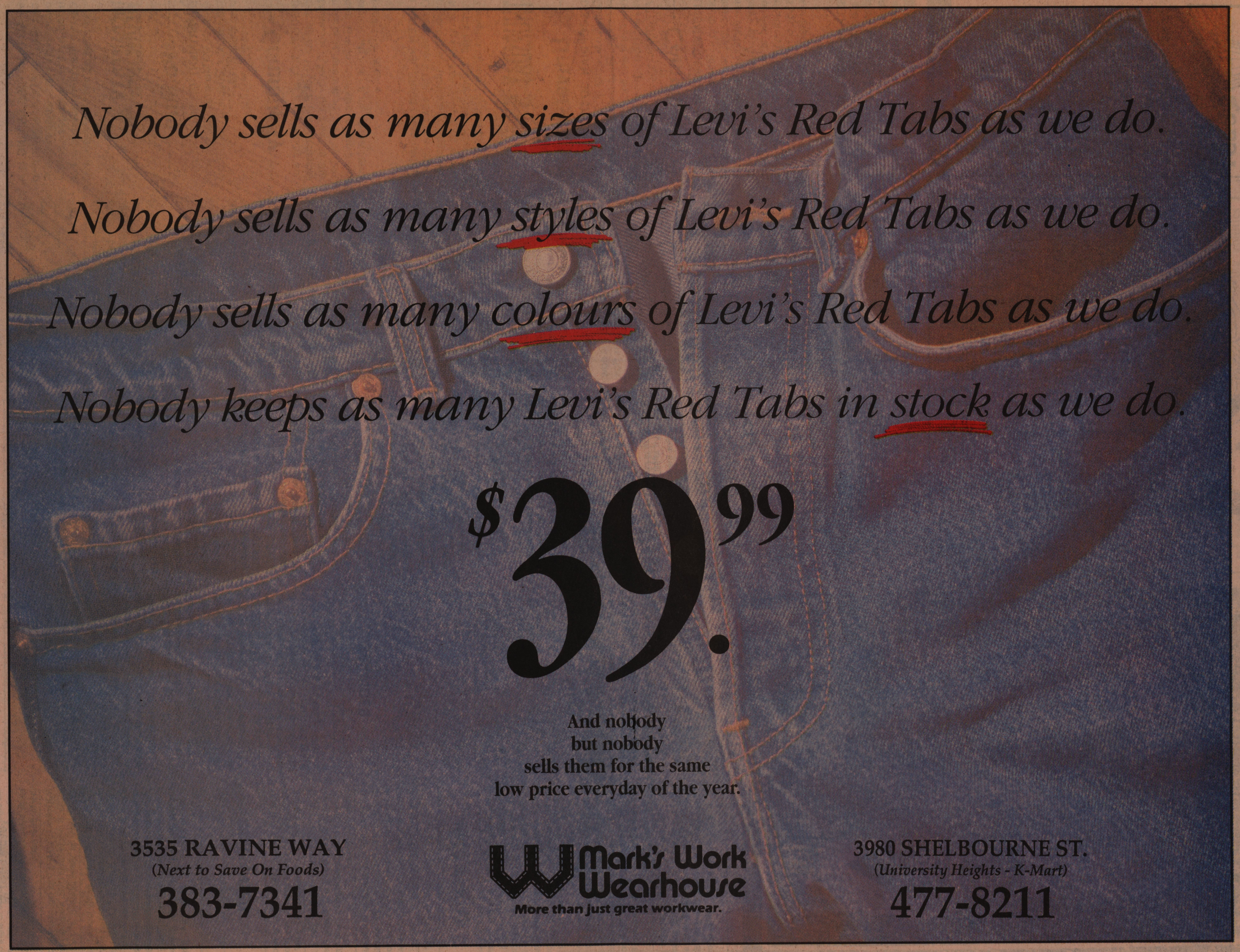
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